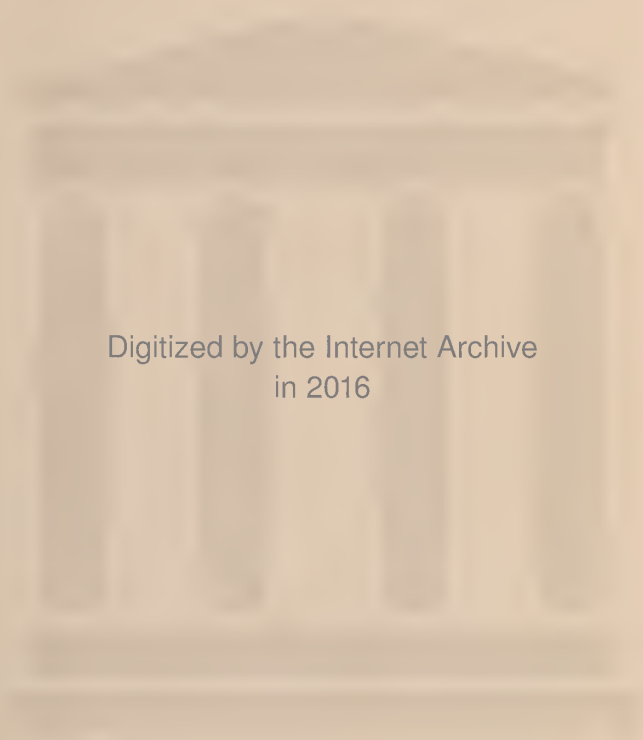


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 VOL. III.—MAY, 1834.—No. 1.

ART. I. *The Chinese language; its antiquity, extensive use, and dialects; its character, and value; attention paid to it by Europeans; and the aids and inducements to study it at the present time.*

ORIGINALITY is a striking characteristic of the Chinese language. Its origin, like that of the people who speak it, is lost in the earliest periods of postdiluvian history. In its form and structure, as presented to us in modern times, it stands peerless, an object of wonder, having no consort or relationship with the other languages of the earth. The Hebrew lives only in the oracles of the Most High; it long since ceased to be a spoken language. The Greek and Roman languages are found in great purity and perfection in books; yet wherever they are spoken among the descendants of those ancient nations, they, at the present time, differ widely from their original. The Sanskrit and Pali, if ever spoken by whole nations, have shared the same fate. And the Arabic never rose into importance, until the conquests of Mohammed carried it beyond the confines of Arabia. Among all these ancient languages, in point of antiquity, if we except perhaps the Hebrew, the Chinese is unrivalled. It seems to have sprung up soon after the confusion of tongues, and has always formed a broad line of demarcation between this and all the other branches of the human race. Ages have elapsed; the face of the globe has been changed; new tribes have appeared; and new languages have been formed: yet amidst all these changes, the Chinese language has undergone few alterations; and since the commencement of our æra, its written idioms have mostly remained unchanged, and the style of standard works which were published at that period differs very little from the common language now used in books throughout all the provinces of the empire.

It will enable us to form more correct ideas of the nature and importance of this language, if we pause here for a moment to view the extent to which it is now used. The language at the present time is

not only spoken throughout the whole of the dominions of an empire embracing three hundred and sixty millions of human beings, but is also extensively used in adjacent kingdoms and colonies, where it has become the standard language. In Lewchew many of the people speak and read Chinese fluently. In Corea, the Chinese classics are studied by multitudes, and exert no inconsiderable influence on the character of a nation which is proud of imitating in manners, customs and laws, the inhabitants of the celestial empire. In their state papers, their books, and in all the correspondence between persons of the higher classes, the Japanese also use the Chinese language. On the south, in Tungking and Cochin-China, it is still more extensively employed, and a knowledge of it is deemed indispensable for all persons of rank or influence in society; it seems to be indeed the only language used in some parts of the latter country. In Camboja, Siam, among the Laos, and in various islands of the Indian archipelago, there are many thousands of inhabitants, chiefly emigrants from China, who speak the same language. Including then in our survey all the people of these several countries, who employ this one language, the number may be safely estimated at four hundred millions, scattered over an extent of country which is more than equal to the whole of Europe.

It is very natural to suppose that in passing down through such a long series of ages and being used over such a wide extent of territory, the language must have undergone many changes and be found at the present time to differ widely in different places: such to a certain extent is the fact. It will be seen in another article, when we come to speak of the progress of the language and exhibit specimens of its ancient and modern forms, that it underwent various modifications in its infancy and youth. In particular the pronunciation of the language has varied greatly in different periods and places. Though the same standard works are used from one extremity of the empire to the other, yet there are a great number of dialects, more or less different, now spoken by the Chinese within their own dominions. These dialects, however, in common use among the people, are usually confined to very narrow limits and have scarcely any influence on the body of the language. These two facts—the diversity of dialects, and the permanency of the main body of the language—are easily accounted for by a reference to the history of China and the system of education which is established throughout the land: in the first instance, during the early part of her history, China was often divided into small states, which being hostile to each other, free intercourse between the remote parts of the nation was prevented; in this way local phrases and sounds originated and became established; hence the *diversity* of dialects. In the second instance, every individual who aspires to office must become familiar with the ancient classics, and acquire some knowledge of the style and the pronunciation which prevail at court and in all the public provincial offices throughout the empire; hence the *permanency* of the national language. There is another fact which has had no inconsiderable influence in multiplying

the number of dialects and in increasing their dissimilarity:—the language being destitute of an alphabet, there are no means, by the mere inspection of the characters on any page, of ascertaining the sounds which ought to be given to those characters. That method, introduced by foreigners, probably the Buddhists, of employing two known characters in order to exhibit the sound of a third, is rarely employed by the Chinese; and every boy and almost all of those too who have made considerable progress in the knowledge of the language, learn from the lips of a teacher the sound of every new character they find.

Among the dialects of which we speak there is not the same difference as there is among the languages of Hindostan. In some instances they differ very much from the common language of the empire; but often the difference is very slight. It should be observed here that in considering the dialects of this country, we must keep in mind the differences in pronunciation as well as those which result from the choice of characters and the structure of sentences; indeed in many instances the chief peculiarities of a dialect are found to consist in the pronunciation. In the northern provinces of the empire, the pure Chinese, commonly called the mandarin dialect, prevails extensively. It is not to be understood, however, that there are no local words and phrases even in those places. On the north of China, in districts bordering on Tartary, a modification of the language occasioned by the domination of the Mantchous is apparent. And doubtless something of the same kind of influence may be exerted, along all the frontiers of the empire. In Chêkeäng and Kcängnan the difference between the pure Chinese, (which is there spoken by a very considerable part of the people,) and the local dialects is very striking. In Fühkeën and the eastern part of this province the difference is still more remarkable: to an individual who was only acquainted with the standard language, the dialect of Fühkeën, as it is usually spoken, would be utterly unintelligible. In the southwestern provinces of the empire there is less deviation from the pure Chinese. The dialect that prevails in this city bears considerable resemblance to that which prevails in the public courts; and a person who has a knowledge of the one with a little attention to the subject will soon be able to understand much of the other. Beyond the frontiers of the empire, in Cochinchina, Corea, Japan, &c., where the Chinese language is used, the local dialects differ from the standard even more than in Fühkeën.

The simple fact that the language is used by so great a number of human beings, inhabiting so large a portion of the earth, is in itself a motive which must arrest the attention of enterprising men. Hitherto foreigners have neglected this language far too much, even for their own interests in a commercial point of view; they have generally regarded it as either too difficult to be acquired, or as not possessing sufficient value to be made an object of their thought and study. It has however been far otherwise with the Chinese; like the ancient Greeks and Romans—and some of the moderns too—they re-

gard their own language as vastly superior to all others, not less for its intrinsic beauty and excellence than for the stores of knowledge and wisdom which it contains. A thorough acquaintance with it constitutes with them the highway to honors, emoluments, and power. Hence they study it with unwearied diligence. In comparison with it the language of foreigners (of which they know almost absolutely nothing,) is a mere unintelligible jargon, unworthy of their notice. The rules of propriety and the true principles of governing and tranquilizing the world are found only in their language; in it the renovating doctrines of the sages have come down from the remote ages of antiquity; and in it they must be transmitted to future generations; and all who refuse to study and admire it, must forever be regarded as unlearned, uncivilized, cruel, and barbarous! We may smile at this national vanity; but at the same time we are constrained to admit that on account of its antiquity and extensive use, the language has a strong claim to our attention. And it is not without value when viewed merely as the repository of ancient historical facts. Moreover, when contemplated as a curious medium of communicating thought, and as opening a wide untrodden field for philosophical research, it cannot be regarded as unworthy of our notice, or as holding out no promise of reward, to those who study it and make it as familiar as their own. In attempting to give our readers an account of the Chinese language, we would not be so charmed with its peculiarities, however novel or striking they may be, as to overlook its defects; nor yet so unmindful of its real merits as to depreciate in the slightest degree its just and lawful claims.

We have already named the grand characteristic of the Chinese language, which distinguishes it from all the other tongues and dialects of the earth; we alluded to the formation of the characters, which are not framed from the materials of an alphabet, but consist of simple lines which are not the representatives of sounds. A person accustomed only to the alphabetic systems of the west can scarcely conceive of the possibility of employing in writing a separate character for every idea, or imagine how ingenuity could ever devise such a system, and construct for every new object and idea a corresponding character or symbol. In its present form, the language is very far from being a system of hieroglyphics; and in vain do we undertake to compare it with the Egyptian or Mexican systems; for hitherto there have not been found in these systems such marks of resemblance as will enable us to conclude that they are formed on the same principles.

The Chinese reduce the number of lines which form their characters to as few as seven or eight. The number of characters under which, as heads of classes, they arrange all others, is only two hundred and fourteen; and of these 214 elementary characters not a few are confessedly compounded of other primary characters. This arrangement into classes is not strictly philosophical; but having been once adopted by the Chinese in their national dictionaries, it remains still in use. The whole number of characters in the language is very

great, amounting to several tens of thousands, and probably is not less than sixty or eighty thousand; but those in common use scarcely exceed six or eight thousand; while those which are to be found in any work of moderate size often amount to no more than two or three thousand. That part of the Chinese penal code, which has been translated into English, was found by its translator to contain less than two thousand characters in variety. We have been assured on good authority, that in ten volumes of the famous *San kwä che*, the number of different characters amounts to only 3342; and that in the version of the Bible by Morrison and Milne, consisting of twenty-one volumes, the number is only about 3600. If each of the characters in Chinese expressed only one idea, and was always confined to that one, the difficulty of acquiring a thorough knowledge of them would be comparatively small; but now most of them by being placed in new positions are made to convey different shades of meaning, and sometimes an entirely new idea. Occasionally two or even three characters are synonymous, and are used for the sake of perspicuity; in other cases the characters lose their original meaning and express a meaning entirely new. If to all this we add the fact, that the characters are often differently written, it will not appear surprising if the language is affirmed to be difficult, and that years are necessary to enable one to acquire such a knowledge of it as to be able to read, write, and speak it with ease and correctness.

In the spoken language of China, consisting of only about four hundred and fifty of what have usually been considered monosyllables, there are less than two thousand sounds, and the greatest part of these can be distinguished only by tones or inflections of the voice. This topic, which requires a very full illustration in order to be distinctly understood, must also be reserved for a subsequent article; it is however obvious, and to our purpose to remark here, that this characteristic of the language increases very much the difficulty of acquiring a thorough knowledge of it, and shows it to be very defective. When there exists so small a number of words, (if we may so denominate the syllables and marks which foreigners have adopted to express the sounds of the Chinese language,) and these are distinguished by nice and very slight intonations, mistakes in understanding the language when spoken will frequently occur. The great number of homophonous characters, which, though differing wholly from each other in their meaning and form, require to be expressed by precisely the same English orthography, is a serious impediment in speaking the language. This difficulty is in part removed by joining together two words, which have the same meaning but different sounds, to express a single idea or object. Yet notwithstanding this expedient, the language still remains an imperfect colloquial medium. In acquiring a knowledge of the pronunciation, foreigners are greatly embarrassed; for without a considerable experience they find it difficult to catch with the ear the nice distinctions in the sounds, and on the other hand to enunciate so accurately as to be readily understood by the native.

The grammatical structure of this language is very simple. It is not trammelled with the forms and accidents of etymology; and the number, case, mood, tense, &c, are expressed by particles without any change in the noun or verb. And recourse is not had even to this method in many cases where the genius of western languages requires it, but the grammatical distinctions or relations are indicated solely by the position of the several parts of the sentence or paragraph. This sometimes renders the meaning of a passage or phrase vague and obscure. To a native who is accustomed to express his thoughts in this and in no other way, few difficulties occur from this method: to a foreigner, however, it is otherwise; and unless he has made considerable proficiency in his knowledge of the language, or has a learned native at hand to aid him in his investigations, he is liable frequently to mistake the meaning of his author. The syntax of the language is very peculiar, and unlike that of the alphabetic languages of the west. The facility with which a character may be changed in its meaning from a noun to a verb, or to an adverb, &c., often occasions the foreigner much difficulty in ascertaining the meaning of the text. The Chinese writing, being thus destitute of these prominent features which in other cases have given rise to systems of rules for the agreement and government of words, has occasioned some writers to designate it an asyntactic language.

In almost all Chinese composition measured periods, not unlike blank verse, abound, and are esteemed by the Chinese as a capital beauty of their language. No author can lay claim to excellence in writing who cannot produce these periods, fill his pages with antitheses, and so round his sentences that they shall correspond with each other in the number of characters of which they are composed. Books which are written in the conversational style have usually fewer of these ornaments than those of a higher order, such as government proclamations and those essays which are produced at the literary examinations. Still, more or less of this characteristic is retained in every kind of composition, and constitutes an essential feature of the Chinese language. It is very evident that where so much attention is paid to the form in which ideas are expressed, the free flow of thought must be greatly checked. Often indeed, ideas form the secondary object of consideration, while the mode in which they are to be expressed claims the first attention in Chinese composition.

There is yet another distinguishing mark of this language, which is rarely to be met with in that of any other nation. Set phrases, not unlike our law terms, which are often repeated and always in the same sense, abound in the writings of the Chinese. In fact, their books are filled with apothegms, which are wrought into composition according to the pleasure of the writer. Thought is stereotyped, and all the ideas which the Chinese wish to cherish or inculcate are contained in those records which have come down to them from the venerable sages of antiquity. Excellence in composition therefore consists in arranging anew those orthodox phrases which are to be found only in their ancient classics. This is true of all kinds of their liter-

ature. Even poetry, which delights in freedom and glories in invention, is bound down by these iron rules. Wo to the poet, or the writer of any description, who should dare to deviate from the beaten track which is pointed out to him by the worthies of antiquity! Such an one would be looked on as a heretic, and would be denounced as an unfilial and rebellious subject!

Having now adverted to the principal defects of the Chinese language, we ought in justice to speak also of its prominent excellences. Though less full and sonorous than most of the Indochinese languages, yet when its measured periods and its tones are carefully observed, it is grateful to the ear. There is sometimes, on account of the choice and position of the characters which form a sentence, a degree of power and beauty in the style of the language which defies translation; and very often there is a pith and terseness in the expressions which are rarely equalled in any language. We ought not perhaps to expect to find in the writings of this singular people, the same beauties of style as those which have been produced by the most eminent scholars of Greece and Rome or modern Europe; nevertheless, the Chinese have their own claim to excellence, a claim which should not and by the impartial judge, will not be rejected. Chinese books abound in ingenious expressions, striking illustrations, curious comparisons, and bold metaphors.

The literature of this nation is exceedingly multifarious, and in some departments it is rich. Few of the old Greek and Roman writers have produced such copious and extensive works as the Chinese. The number and variety of authors which have appeared since the days of Confucius are very great. But in the present degenerate age, new productions are rare, and those which are put forth are light and trivial, calculated to afford very little instruction or real entertainment. The Chinese need a *new* literature, rich in thought, correct in sentiment, and pure and elegant in style. But it is a difficult task so to imitate their idiom as to make new thoughts and sentiments interesting and instructive to readers who have always been accustomed to the formalities of this language. Much study and a thorough knowledge of their standard works will be necessary, therefore, to enable the foreigner to write in such a style as to please and benefit the Chinese. It should be always kept in mind, that before a stranger can exercise any control over their taste and sentiments, he must be able to couch his thoughts in such language as may not only be clearly and easily understood, but as shall gain for him a patient and an attentive hearing. This will appear very difficult, especially when we consider their national pride, and their contempt of foreigners. We may rest assured, however, that treatises which do not conform to their idioms will find very few readers. But if new and interesting thoughts, pure and elevated sentiments, and above all the sublime truths of divine revelation are rightly exhibited in a native costume, then they may have a charm and a power which will rouse the mind, sway the passions, correct the judgment, and eventually work a mental and moral revolution throughout the empire.

The Chinese need strong excitements to induce them to read the works of foreigners; and great care will be requisite in order to adapt new treatises to their capacities and wants. Their language differs so widely from all others, that mere translations, except of the sacred Scriptures, cannot be recommended. But this language is rich in the variety of its characters and phrases, and capable of conveying to the minds of men a great diversity of ideas and facts on subjects of every description.

These considerations, which are the result of long observation and that not of a single individual, will serve to show the value which we ought to place on a knowledge of the Chinese language. Without this knowledge, the wall which has so long separated this people and their country from the other nations of the earth, cannot be effectually removed. Such a knowledge will be indispensable to foreigners, and one of their best auxiliaries, in maintaining an extensive intercourse with this nation. True, this language, if well understood, will be deemed valuable to the historian and philosopher on account of the facts which it brings to their notice concerning the history of a large portion of our race; but it is only when we view it as a medium of communication, by which an honorable intercourse can be maintained, and facilities thereby afforded for a wide diffusion of useful knowledge, that it appears in its proper importance. It is not in morals alone that the Chinese are evidently in a lower state now, than they were in former times; they have gone backward also in arts and sciences; and there is perhaps even less enterprise in the nation than there was a thousand years ago. Nor is it strange, considering the policy of the government, that such should be the fact; for it has not only not presented motives to excite and stimulate inventive genius, but even those which have arisen from natural and incidental causes it has sedulously counteracted. With all due deference we would render honor to whom honor is due, nor on any account detract from the just merits of any one; but we are constrained to believe that it is the crooked and unnatural policy of government which has caused so wide a difference between this people and the nations of the west. Once the Chinese had a far more extensive foreign commerce than at present, and that commerce might have increased up to the present period. Their manufactures, which were once so far in advance of those of most if not all other nations, are utterly unable to compete with those which are now produced in such abundance by the giant power of steam. And so it is in most other respects. The inhabitants of this land will never be effectually waked up from their long, deep slumbers, until a new æra is formed in their literature, and they are excited to think for themselves, and to exchange their galling tyranny and their abominable idolatry for just notions of individual and national rights and the holy religion of the living God.

We see no prospect, and indeed have no expectation, that China will ever occupy that rank which it ought to hold in the scale of nations, until it feels the influence of some foreign agency. What agency shall that be? Had that master spirit which a few years ago

threw all Europe into consternation, held on a little longer in his career of conquest, the exclusive system which is now so frequently and justly complained of, might long since have been swept away. Another such reformer we would never see. We deprecate the idea of foreign invasion. What agency then shall be employed to rescue this nation from its thralldom? Just such an agency as roused Europe from the slumbers of the dark ages. The circumstances of the two cases are not very dissimilar: an 'emperor' and a 'pope;' 'bands of monks' and 'hosts of mandarins' are different in name, but alike in their power and influence. A great majority of the Chinese are by no means aware of their real condition; for being almost wholly ignorant of all that is most valuable in other parts of the world, they are incapable of making a comparison between themselves and others, and hence incompetent to judge of their relative rank, to estimate their own wants, or to see the occasion there is for improvement. Kanghe, the most enlightened and the most liberal of all the monarchs of the reigning dynasty, received very much of his knowledge from the foreigners who were about his court; and had it not been for the rival interests and overreaching of the Europeans who were allowed to reside and travel in every part of the empire; the advances then made in establishing a free intercourse most surely would have been maintained and improved; but had those men succeeded in their main point, an emperor's authority there is reason to suppose would have been exchanged for that of the pope; and other corresponding changes would have followed in the train; and a despotism more cruel than had ever before existed in China would have been the final result. We argue thus from what we have seen of papal authority in various other parts of the world as well as here. Many of the persons who engaged in those scenes; and who had influence with the monarch and his ministers, were well versed in the language of this country; but there were very few of those men who were active in the diffusion of useful knowledge. They attracted the gaze of the multitude by the splendor of their ceremonies, but did not touch the heart and the conscience by the force of divine truth; hence when reverses came and they were driven from the country, there was left behind them no seed of the word; no germ of the tree of life. In a moment the whole structure they had raised, was brought down to the dust; and there is reason to believe that the condition of this people is now worse; and the difficulties of gaining access to the country greater; than would have been had the Jesuits never entered China:

But be this as it may; if we mistake not the signs of the times, a crisis is rapidly approaching in the affairs of this nation; a revolution, though it may be long delayed, seems inevitable; and it must be effected by a military force or by means of the press. A military power would not improve the condition of society; though it might indeed by its desolating course open a way for the introduction of improvements; on the other hand, a diffusion of knowledge, which shall effectually reach the morals and the religion of the nation; and

purify the sources of authority, check the outbreakings of rebellion, and prevent the infliction of unlawful punishments, would save an empire from destruction, and place it in its proper rank among the nations. This diffusion of knowledge must be effected by a foreign agency and at no inconsiderable expense. A military conquest would cause the destruction of thousands of human lives and millions of property; but a conquest of principles, the triumph of right reason, the victory of truth, will cost a far less expenditure of men and means, will be glorious into its results, and carry the blessings of peace, and the bright hopes of immortality to the multitudes of this nation.

The fact that but little has been achieved affords no occasion for discouragement; for hitherto very little has been attempted. The study of the language, the very first step to be taken in the great enterprise, has hitherto engaged the attention of very few individuals in Christendom. It will enable us to see more distinctly what is required in this respect, if we notice what has been done, and some of the helps that have been prepared, to aid in the study of the Chinese language.

The French have taken the lead. Many of the early Romish missionaries to China were from France; several of them, under the patronage of Louis XIV, 'the true founder of Chinese literature in Europe,' became distinguished for their knowledge of the Chinese language. The disputes which arose between the Jesuits and the Dominicans concerning certain words, phrases, and ceremonies, drew into this study a number of able men, among whom were Bouvet, Gerbillon, Couplet, Gaubil, and Prémare. The successors of Louis have been liberal in their benefactions in aid of Chinese literature; witness the *Grammatica Sinica*, *l' Histoire des Huns*, *l' Histoire de la Chine*, *les Mémoires sur les Chinois*, *les Lettres édifiantes et curieuses*, &c. &c. De Guignes, the last of Fourmont's disciples, died near the close of the 18th century, and left behind him no successor. And notwithstanding all that had been done, the Chinese and their language and literature sunk fast in the esteem of the French; for the intercourse between the two nations was interrupted and almost entirely neglected. Thus the tide of public opinion was setting strong against the study of Chinese literature, when in 1815 the accomplished M. Abel Rémusat entered on his course as royal professor in the French college at Paris. Others have followed, and joined in the labors of that eminent and lamented sinologue. M. Stanislas Julien has been appointed his successor as royal professor. In 1815, the Chinese library at Paris contained more than 5000 volumes: additions have doubtless been made to it since that time.

Spain, notwithstanding her possessions in Luçonia have brought her almost within hearing of the Chinese, has done very little and is doing nothing towards cultivating this language and literature. At present Spain participates but slightly in the concerns of the celestial empire. The Portuguese, on account of their situation in Macao, have done much more than the Spaniards. From their first approach to China, more than three centuries ago, they have had excellent

advantages for acquiring a knowledge of the language and literature of this nation. The study of the Chinese is now chiefly confined to those who reside at Macao, where the labors of J. A. Gonçalves, in the college of St. Joseph, are worthy of notice. The Dutch, though for a long time masters of a portion of territory which is now inhabited and governed by the Chinese, have never distinguished themselves as students of their language. Russia for the last one hundred years has enjoyed peculiar facilities for learning Chinese, but surely has failed to improve them as she ought, either for herself or for the rest of the world. The school at Naples does nothing for the promotion of the study among Europeans: a few Chinese students, cloistered and trained up in ignorance of every thing except the dogmas of the Romanists, form the whole establishment. At Berlin, and at some other places on the continent of Europe, where Chinese libraries have been collected, a few solitary individuals have engaged in the study of this language.

Considering her enterprise, her literary character, and her extensive and long continued intercourse with China, it seems remarkable that England should so long have neglected the language of this people. Previous to the embassy of Macartney, not more than one individual of that nation, so far as we know, ever undertook to acquire a knowledge of this language. No considerations had been sufficient to direct her attention to the study; and that embassy was obliged to seek in foreign states those aids which were necessary to maintain an intelligible intercourse in the mission to the court of Peking. The younger Staunton, then 'of years too tender not to have still occasion for a tutor,' was the only European of the embassy who had made any proficiency in a knowledge of the language. On that occasion, the emperor Keönlung, in the interview which he gave the ambassador, did not fail to notice the great inconvenience which each of the parties suffered by being ignorant of the language of the other. The translation of the penal code of China appeared in London in 1810. At that time, and chiefly with a view to translate the sacred Scriptures, two individuals, Morrison in China and Marshman in Bengal, were successfully engaged in studying the language: both of those men still live, and with others of their countrymen, not to mention Milne and Collic who rest from their labors, are doing very much to promote and extend a knowledge of the Chinese language and literature, and are far in advance even of the French. There are two or three Chinese libraries in England—which however are left quite neglected—and a choice collection of Chinese books in the library of the Anglochinese college at Malacca.

Perhaps we ought not to pass over America in silence. For half a century past she has driven a thrifty commerce with this people; we should say rather that her citizens have done this, and without her protection, for not even the erection of a flag-staff has been done at her charge. We would not see her wage war against the Chinese, nor carry tribute to the son of heaven; but that she has nothing to do in opening a freer, more honorable, and better regulated intercourse with

this nation, we cannot admit. In sending abroad ministers and consuls it is usual and necessary that those functionaries (or others who accompany them,) should have a knowledge of the language of the people among whom they are appointed to reside. But in the case in question, persons possessing such prerequisites could not, we think, be obtained. There is not, so far as we know, more than one individual in the United States, who even pretends to have any considerable knowledge of this language, or has ever undertaken the study of it. A few Chinese volumes may have found their way thither, and lexicographers and philologists have doubtless obtained the principal grammars and dictionaries which have been put forth by European scholars. A few Americans now in the east are engaged in the study of the language; but they have entered on the work at the eleventh hour; what will be their success remains to be seen.

We shall not undertake in this place to characterize the several works which have been prepared and published with a view to aid in the study of the Chinese language; an enumeration of the principal grammars, dictionaries, &c., is all that we shall attempt. These works are not numerous; and several of them have been written and sent into the world under not a few disadvantages, arising chiefly from the peculiar difficulties of the language. Enough however has been done in this department to encourage those who have engaged in the work to persevere, and to invite and warrant others to enter a field where so much remains to be accomplished. As a curious work, we notice first a Chinese grammar in Spanish by Francisco Varo, which was printed at Canton in 1703, on native paper with wooden blocks, and without the Chinese characters. Bayer's Museum Sinicum appeared in 1730. Breitkopf's *Exemplum typographiæ Sinicæ, figuris characterum e typis mobilibus compositum*, was published at Leipsic in 1789. The Chinese dictionary of Basile, edited by De Guignes, by order of Napoleon, appeared in Paris in 1813. Marshman's Chinese grammar was printed in Serampore in 1814. The next year, Morrison's grammar was issued from the same press; and his dictionary, in six volumes, came from the honorable E. I. company's press at Macao, between 1815 and 1822. Rémusat's grammar was published at Paris, in 1822. In 1831, Prémare's *Notitia Linguae Sinicæ* came from the press of the Anglochinese college, Malacca. A dictionary by Gonçalves was printed at the college of St. Joseph's Macao, 1833. Two new works are now in the press; one of them is a dictionary of the Fülkeën dialect, by Mr. Medhurst, and is being printed at the honorable company's press at Macao; the other is an English-Chinese dictionary, edited by Mr. Gutzlaff, and is in the press at Serampore.

The inducements to undertake the study of the Chinese language at the present time, are numerous and such as cannot escape the notice, nor fail to interest the attention of discerning men. It is in vain for us now to fold our arms and look back to the time when the whole world was of one speech, and sigh over the folly of those who grieved the Almighty to come down in displeasure and confound

their language and scatter them abroad upon the face of the whole earth. All the tribes of our race in their long separation from one another have often been in perplexities and distresses, and as if the natural ills which flesh is heir to were not enough, they have fiend-like, or rather *manlike*, set upon each other, and the great and powerful ones of the earth have often employed their energies in human butchery and gloried in their success. But God has made of one blood all the nations of men. And surely as the knowledge of him is to fill the whole earth and peace become universal, so surely will China be brought into the family of nations, to associate, to sympathise and to act with them. So great a change however cannot be effected without efforts, and these must be put forth by the men of Christendom. The advantages which will result from such a change will be numerous; and hence the strong inducements to learn the language of this people. Whether we regard the subject in a commercial, political, literary, or religious point of view, there is, we think, no foreign language, which holds out to the people of the west so many considerations for studying it as the Chinese.

Every one who is at all acquainted with China knows that the commercial relations between this country and the rest of the world stand on a very bad footing. We do not deny that the trade under all its embarrassments is highly lucrative: but it might be made vastly more productive. Let the whole of Europe be placed under the sway of one man, and all the foreign commerce be restricted to Cadiz; then the people of the west would be able to judge of the policy of the Chinese empire. And the trade is not only restricted to an extreme port of the country, but is chiefly in the hands of a few individuals and subject to regulations that cannot endure the light. We will not undertake to enumerate the many petty annoyances and illegal impositions to which it is exposed. Now in order to remove these evils and to place a most important branch of commerce on a good foundation, at once permanent and secure, access must be had to the sources of authority. Except Russia, none of the nations of the earth have any fixed relations with China. But why on that account do they stand at such an awful distance from her? Why may not the ships of Europe and America visit the Chinese waters, sail along the coast and enter the ports and rivers of this wide empire? Are not such waters the highway of the nations? Have the nations sold or forfeited their birthright? On what principle then, or for what reason, are their ships when they approach these shores, except at a given point, to be instantly driven away? The means hitherto employed to negotiate with the monarch of this land have utterly failed, and recourse must now be had to others. And what shall they be? Not swords; nor bayonets; nor yet navies; unless they are prepared with means by which they can make known fully their wishes and their purposes. Witness, for example, the means—consisting of men and books—with which the Lord Amherst was furnished in her visits to Amoy, Fühchow, Ningpo, and Shanghae. Let the press be made to speak, until the Chinese shall understand the character,

the wishes, the rights, the purposes, and the strength of foreigners; then they may condescend, nay, be glad to negotiate.

What is requisite, therefore, in order to establish proper commercial and political relations with the Chinese, is made to depend in no small degree on a knowledge of their language. Hence arise the strong inducements to learn the language and study the literature and the laws of this nation. But there are other still weightier considerations which urge us to seek for an acquaintance with the Chinese language, that thereby we may gain a knowledge of their manners and customs, and their moral and religious systems. Let a decree go forth and let it be executed through the whole of Europe or America, or both, that every temple of the Most High shall be thrown down, that every copy of the holy Scriptures shall be destroyed, and all the ordinances of our holy religion annulled and forgotten; let superstitions come and every species and accompaniment of idolatry; and let the whole multitude of the people and the rulers bow down and worship wood and stone: then the lands of Christendom would become like pagan China; and England, Scotland, France, Germany, and America would be enveloped in thicker darkness than they were fifteen hundred years ago. And how have those lands, now so highly favored of heaven, been brought to their present enlightened and elevated state? By what instrumentality are they at the present time urged on with such amazing velocity in the march of improvement? By a variety of causes no doubt; but letters have formed the grand media by which science and divine truth have been made to shine on those nations. And the same instrumentality must be employed here. Viewed in this light, a knowledge of the Chinese language rises into an importance and gathers around it an interest which no pen can ever describe.

*An anti-
christian
sentiment*

ART. II. *The Chinese written language: origin of Chinese writing; six classes of symbols or characters; various modes of writing; names of characters in the national language, and the orthography best adapted for representing the sounds in English; modern divisions of the characters into tribes; list of the heads of tribes, commonly called radicals or keys.*

In the preceding article we have spoken of the antiquity of the Chinese language, and the wide extent of country throughout which it is employed. Its present extensive use is confined, however, to the written medium of which we have now to speak. As a colloquial medium, its idioms and pronunciation have at all times been subject to change; and the variations in both these respects are now very considerable in different provinces and kingdoms where it is spoken. It is the peculiar structure of the Chinese written language, its notation, if we may so say, of ideas, that has for so long a period pre-

served it almost inviolate from the hand of time and the ravages of frequent anarchy. The best idea of its nature will be derived from a comparison suggested by the expression we have just used. The primary characters of the Chinese language, though they originated in hieroglyphic writing, are now mere symbols; the nature of which is nearly the same as that of the Arabic numeral figures, in almost universal use for the purpose of arithmetical notation; and like these they may be adopted into the language of any nation. Thus the symbolical character 人, which denotes a man, possessing in itself none of the representatives of sound, of which the words in alphabetic languages are compounded, may, with equal propriety, be pronounced by the Chinese *jin*, by the Japanese *nin*, by the Roman *komo*, or by the Greek *ανθρωπος*. Like these numerals, also, the symbolic characters of the Chinese language admit of the combination of two or more primary characters to represent a single idea. There are many compound characters in Chinese which resemble in their nature such combined forms of notation as 32, 55, 304, and so forth. Both these—their elements however arbitrary being understood—present to the eye a definite idea. Thus in Chinese, 不 signifies *not*, and 正 denotes *straight*. Arbitrary as these symbols appear, yet when known, the combination of them in one character 歪, immediately suggests the idea of crookedness.

But when we come to examine further the characters of the Chinese language, we find that in one important point they differ from the numeral figures of the west. These latter, in whatever way combined, can *never* indicate sound, while of the Chinese characters a large proportion are in part, of a syllabic nature. They are formed from the union of idea and sound. This is attributed by Chinese philologists to the imperfection of the symbolical system, 'to which,' they say, 'there are limits, but to the syllabic system there are no limits.' Hence, when it was found impossible to represent words by symbols, unless such as should be of an altogether arbitrary nature, the plan was suggested of combining existing symbols in such a way as to indicate sounds. These combined symbols were rarely more than two in number, the one a representative of sound, the other usually of a generic character, expressing some quality or property of the thing to be denoted. The sound indicated by one of the combined symbols was the same as, or similar to, the pronunciation in the colloquial language, of the word for which a written symbol was to be found. Thus, in the colloquial language *kwei* signified the cassia tree. To form a hieroglyphic symbol for this tree was impossible, as without accurate representation its symbol could not be distinguished from that of any other tree. Recourse was therefore had to the syllabic system. The combination of the generic symbol for tree, with an existing symbol which had the sound of *kwei*, produced a character sufficiently definite, and which expressed in a single word 'the kwei tree.' In this way a great majority of the Chinese characters have originated. The sound is however in many cases only *similar*; and moreover characters may appear to be formed of syllable-

bic symbols, which in point of fact are not so. While therefore a great degree of probability as to the sounds of characters may be obtained by mere inspection, there is not, we believe, a single instance in which the sound can in this way be determined with certainty.

There are a few instances of a near approach to—in fact almost an inadvertent arrival at—an alphabetic system. For example, there is a character *me*, (No. 7566 of Morrison's dictionary, syllabic part,) which is compounded of the characters *mo* and *fe*. If the consonant which commences the first, be joined to the vowel terminating the last, of these words, we find the sound of *me* produced from their union. And this can hardly be considered a fortuitous circumstance, as the two component characters bear no relation to the primary signification of the compound. Indeed this system of indicating the sounds has in modern times been introduced into the Chinese dictionaries, as we have reason to suppose, from the Sanskrit, to which also we may perhaps be indebted for the characters of which we have just given an example. But supposing them to be the invention of a Chinese, the circumstance is easily accounted for, by the fact that characters of a syllabic nature have been introduced at various times and in various places; it would not be surprising, therefore, if a person should advance to a knowledge of an alphabetic system, and form a few characters on its principles, and yet, having no reason to hope that he should be able to bring it into use, refrain from communicating to others the knowledge which he had attained.

The syllabic division of the language, which is by far the largest, is the only one now open for the introduction of new characters. To it we are indebted for the characters, usually called *vulgar*, which have been adopted in various provinces to express words peculiar to their own dialects.

These remarks serve to show, what we have now further to elucidate, that the majority of characters of the Chinese language are not, in their origin at least, arbitrary. They plainly originated in a sort of *picture writing*, a rude attempt to sketch the resemblance of material objects or to depict some peculiar property of them. They were hieroglyphics; but, gradually modified for greater convenience of writing, or for purposes of ornament, they have become mere symbols. On this point we are told, by an able writer in the *Tungche*, a Chinese cyclopædia, that "writing and drawing have the same origin; but drawing regards the complete forms of objects, while writing attends only to their general resemblances; drawing consists in many strokes, but writing only in a few. Both resemblances and complete forms can be drawn; but without the art of drawing, there can be no writing."

We have no reason to suppose that any specific system for the formation of hieroglyphics was adopted by Tsanghëé, who is the reputed inventor of Chinese writing. He is said to have derived the first ideas which led to this important invention from careful observation of the varied forms in nature; or as the Chinese somewhat childishly express it, from remarking the diversified shades on the back

of a tortoise, the fortuitous traces left in the impression of a horse's hoof, the transformations of clouds, and the varied positions of the stars. Considering the early period in which he lived, nearly at the commencement of the settlement of China by the ancestors of its present inhabitants, if not anterior to that time, it is not probable that Tsanghëe proceeded much beyond the first step in hieroglyphic writing—that of forming rude pictures of natural objects. The philologists of later times have, however, divided the characters of the language into six classes. And at a still later date these have been further subdivided to a very considerable extent. The following are the six classes commonly called *luh shoo*, 'the six writings.'

1. Figures bearing a resemblance to the forms of material objects, expressed by the words *seäng hing*. This class needs no further elucidation than is given by the following examples.



Sun.



Moon.



Hills.



Eye.



Child.



Horse.

Now written

日

月

山

目

子

馬

2. Figures pointing out some property or relative circumstance—expressed by the words *che sze*. Thus, the sun just above the horizon denotes morning; and the moon but half appearing signifies evening, when the sun has but just set. The rest of the following examples strike the eye more plainly.



Morning.



Evening.



Above.



Below.



Union.



Center.

Now written

旦

夕

上

下

合

中

3. Combinations of ideas—*hwuy e*, consisting of two, and in a few cases three, figures or symbols, united to represent a single idea. Thus the union of the sun and moon expresses brightness; a tree or piece of wood in a door-way denotes obstruction; two trees stand for a forest; the junction of eye and man points out the idea of seeing; two men seated on the ground exhibits the act of sitting; and the combination of *self* and *ruling* shows forth the imperial power of heaven, as well as of heaven's earthly vicegerent, the emperor.



Bright.



Obstructed.



Forest.



To see.



To sit.



Emperor.

Now written

明

閑

林

見

坐

皇

4. Inverted significations—*chuen choo*—represented by inverted delineations of symbols, either in whole or in part. When the signification of the symbols is altered by the subtraction or addition of strokes, such symbols are also considered as pertaining to this class. In the following examples the inversion of form and of idea is complete. In the last, however, the original signification is now lost.

					
Right hand.	Left hand.	Sundered (threads.)	Continuous.	Body.	Turned (body.)

Now written

右	左	斷	繼	身	身
---	---	---	---	---	---

5. Symbols uniting sound—*keä shing*—that is, compound characters, in which symbols representing the colloquial sounds by which objects are named are combined with other symbols expressing some general property of the same objects. This has been more particularly explained above. We subjoin but two examples. The first is compounded of a symbol pronounced *ngo* and another signifying a *bird*; hence, the *ngo bird* or *goose*. The second is compounded of the symbol for *water* and the sound *ko*, from which we derive the similar sound *ho*, a *river*.

	or		
			Ho, a river.
Now written			
	or		

6. Borrowed uses—*keä tsey*. This class includes both accommodation and metaphor; of the first we have an instance in the symbol for a written character, which is that of a child nurtured under a covering; characters being considered as the well nurtured offspring of hieroglyphics. Of metaphoric uses of words we have an example in the symbol for mind, the original use of which, to signify the material heart, is now almost forgotten.

	
A written character or symbol.	The heart, the mind.
Now written	
字	心

Metaphors being common to all languages, and not having any peculiar property in Chinese, no further elucidation of them is here necessary. But of the borrowed or accommodated use of words one or two more examples may be useful. The word *ts'oo* or *ch'oo* (*Morrison's Dict.* No. 1241) denotes the beginning. It is formed from a combination of characters which indicate the cutting out of garments;

its original signification was, therefore, the commencement of the tailor's work. In course of time, however, this signification has been merged in the more general meaning which it has received by accommodation. Again, *nan* was the doleful cry of a species of bird; by accommodation it received the general signification of trouble or sorrow; and by further accommodation it is now more commonly used to indicate one of the chief causes of sorrow, namely difficulties. Such appropriations are numerous in Chinese—much more so probably than in any of the languages of Europe.

We give the following statement of the number of symbols belonging to each of the six classes, according to the calculations of Ching-tseon in the *Tungche*, which work we have chiefly followed in the remarks we have made on this subject. The opinions of Chinese philologists are, however, very various.

- | | | |
|-------------------------------------|---------|--------|
| 1. Imitative symbols, seäng hing, | - - - - | 608 |
| 2. Indicative symbols, che sze, | - - - - | 107 |
| 3. Symbols combining ideas, hwuy e, | - - - - | 740 |
| 4. Inverted symbols, chuen choo, | - - - - | 372 |
| 5. Syllabic symbols, keä shing, | - - - - | 21,810 |
| 6. Metaphoric symbols, keä tseay, | - - - - | 598 |

Of the fifth class, Ching-tseon says, that the symbols, were too numerous to reckon, and that the number he has given was far from including them all. We may be assured, however, that the number given, considerably exceeds the number of really useful characters.

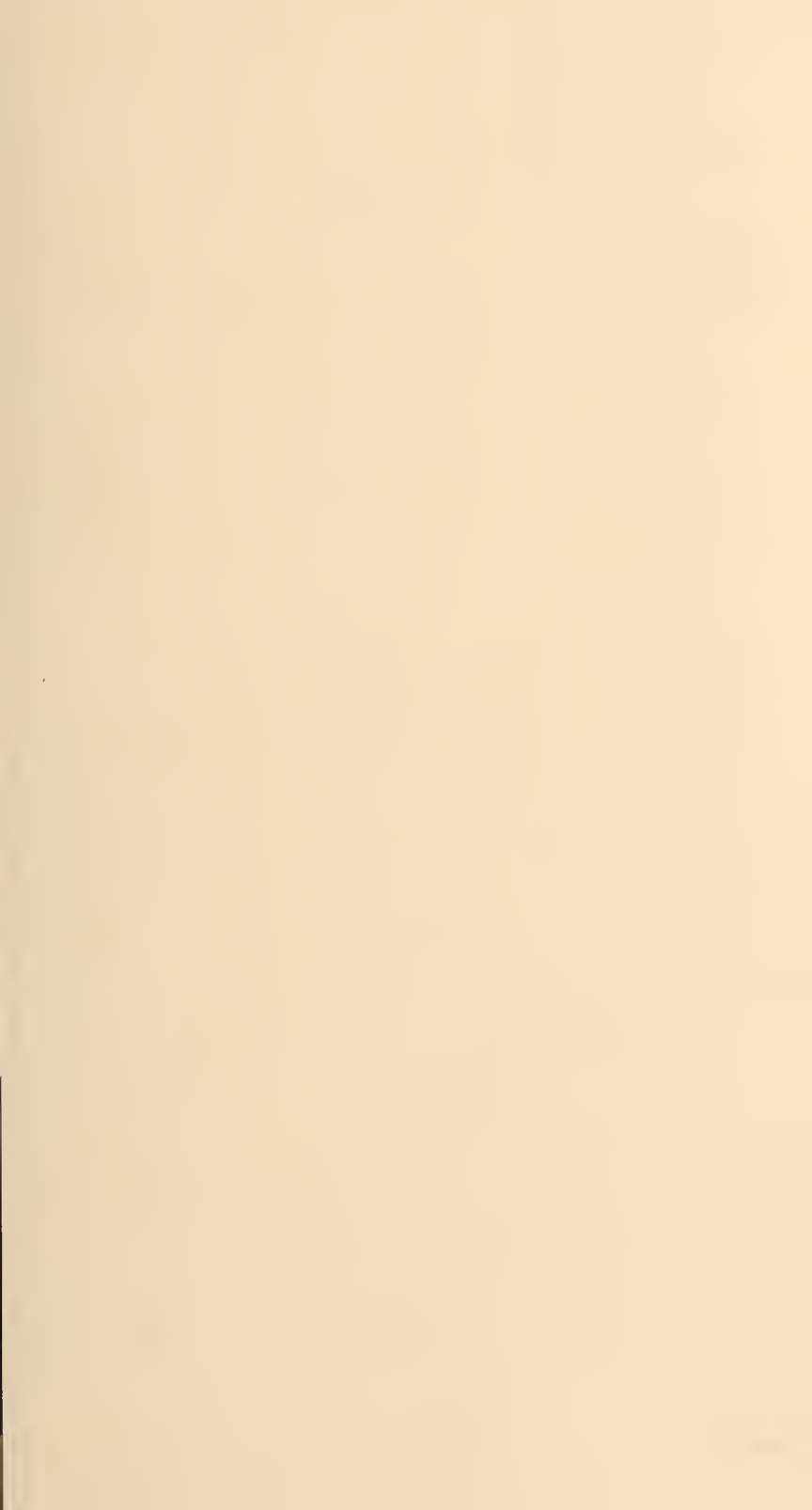
Under one or other of the above classes all the characters of the Chinese language are to be found. The first two, in the opinion of Chinese philologists, comprise hieroglyphics, or characters which depict objects either in whole or in part; the next three comprise mere symbols, which, though not altogether arbitrary, yet do not indicate their meanings by any external resemblances to the objects denoted; and the last is regarded as perfecting all the rest. This classification, we have said, is an invention of comparatively modern date. Like the grammatical rules of languages, it was introduced to arrange what already existed, but had no influence upon the original formation of words. Some Chinese have, however, contended that all the ancient characters of their language were formed according to fixed rules; but the more sensible among them deny this, and show the incorrectness of this opinion, by adducing multiplied instances of various modes of forming the characters, current not only in different ages; and among distant states, but even in the same region and within a single generation; from which they infer the absence of fixed rules.

The introduction of printing and the compilation of dictionaries have given to the modern characters a greater degree of certainty. Yet there are still many for which various modes of writing exist, arising from accidental circumstances, or from confusion occasioned by resemblance in the forms of characters. In some cases such slight variations in form are not without reference to signification, different modes of writing the same character being used to represent different shades of meaning. Of these variations, some have arisen from

necessity or rather convenience, and have been made for the purpose of simplifying the forms of very complicated characters; others have originated in different tastes of learned men, by whom it has been sometimes thought that the meaning of a character could be better represented by a new combination of symbols, different from what was generally in use; others again have arisen from caprice; some have been introduced for the purpose of abbreviation; and some from ignorance. All these differences in form are by European sinologues called *variants*. They may be arranged under the following classes: 1. correct forms; 2. ancient forms, sometimes adopted by pedantic writers; 3. synonymes in which, the juxtaposition of the component parts is changed, or even a wholly different form is adopted, while all the significations remain the same; 4. similar words agreeing only in some particular significations; 5. vulgar forms; and 6. abridged forms. For example, instead of the correct form of 去, the ancient form 𠂔 is sometimes used; 𡗗 and 𡗘, differing only in the position of the parts, are synonymous; so also are 稱 and 秤, in which one of the component parts is varied, but here the two characters are commonly used as distinct; they both have two significations, to measure, and to speak; for the first the latter form is now almost exclusively employed; again 竝 and 并, though totally different in form are but different modes of writing the same character. Of the 4th class are 陪 and 培, which agree only in the signification of heaping up earth. Vulgar forms are common; thus for 凡 the vulgar form 𠂔 is often written. Abbreviations are also numerous in books of light literature, and especially in common ballads, as well as in quick writing. Such is 𠂔 for 馬, a line being drawn to supply the place of four dots. All these varieties of writing are more or less admitted into the dictionaries; so that the difficulties which they are calculated to present to unassisted students are in a great degree overcome. This is not, however, the case with many corrupt and erroneous forms of writing, which are wholly unsanctioned.

In the study of these *variants*, care should be taken not to confound characters which differ only in one or two strokes; these are often entirely different in signification. In observing characters slightly modified in their component parts, they should never be considered variants, unless the parts which give meaning be nearly synonymous. For instance, the symbols for wood, herb, and bamboo are often used indiscriminately in the composition of variants; but the symbols for earth and water can enter into the combination only of characters that have no similarity of meaning.

In addition to variations in the forms of particular characters, different styles of writing, affecting the appearance of all characters, have been at various times introduced, which resemble in their nature our distinctions of black letter, roman, italic, script, &c. The changes in these have been in part occasioned by changes in the implements of writing. In the time of Confucius they used pieces of bamboo pared thin and smooth, and also leaves and reeds, such as are still in use in Ceylon, Malabar, and among the priests of Budha in Bur-



I 書有六體曰篆曰隸曰楷曰行曰草曰宋

II 書有六體曰篆曰隸曰楷曰行曰草曰宋

III 書有六體曰篆曰隸曰楷曰行曰草曰宋

IV 書有六體曰篆曰隸曰楷曰行曰草曰宋

V 書有六體曰篆曰隸曰楷曰行曰草曰宋

VI 書有六體曰篆曰隸曰楷曰行曰草曰宋



mal, Siam, and other countries. On these, characters were drawn by means of a sharp pointed stick or iron style, and sometimes with varnish. Silk and cloth were afterwards employed, and to write on them, pencils made of various kinds of hair were introduced, about 300 years before our era. In the first century of our era, paper was invented. It has been made of various materials; the best and most common kinds now in use are made from the thin bark of bamboo. The ink known by the name of India ink, which is now universally employed in China and the Indochinese nations was first brought into use in the seventh century of the Christian era.

The various styles of writing now known are six. From this enumeration we exclude the fanciful ancient form called *k'o tow*, or 'tadpole-headed,' in which all the strokes were made to terminate in a form similar to what is described by its name. Of this form few examples now exist. Of the six styles, specimens are given on the opposite page. Their names are the following.

1. The *Chuen shoo*. This, from its present most common use, has been called by Europeans the seal character. Next to the original hieroglyphics, it is the most ancient style of writing, and includes many varieties, either fanciful inventions, or modifications of various ages; its chief distinctions however are two, the greater and the inferior *chuen*. The former belongs more exclusively to seals or stamps, and an example of it as so used is given at the end of the opposite plate. Of the latter, which is frequently used for ornamental inscriptions and prefaces to books, as well as for seals, a specimen is given in the first column of the plate.

2. The *Le shoo*, style of official attendants. This was introduced in the Tsin dynasty, near the commencement of the Christian era. It was formed for the use of writers in the public offices, and has derived its name from this circumstance. It is now chiefly used for inscriptions and prefaces of works. See a specimen in the second column.

3. The *Keaë shoo*, pattern style. This has been formed by the gradual improvements of good writing; and from it all the modern forms have originated. A Chinese can have no claim to literary merit among his countrymen who cannot write neatly as well as correctly in this style.

4. The *Hing shoo*. This may be literally translated the running hand, and to a certain extent it is so; but it does not admit of perfect freedom. The pencil may be carried from stroke to stroke, without being raised from the paper; but no forms of abbreviation unauthorized by the dictionaries may be introduced, nor may any of the component strokes of a character be thrown out. It is the common hand of a neat writer; and is frequently used in prefaces of books.

5. The *Tsau tsze*. This name is given to a freer description of running hand than the preceding. It is full of abbreviations, which render it very difficult even to a well-educated native. Not only are abbreviated forms adopted, but even from them many lines are thrown out, and the pencil may be carried from character to character almost

ad libitum. This style is partially employed in the ordinary writing of the man of business; but to understand it fully, requires a particular study of it. Its chief use is therefore in inscriptions, and sometimes also in prefaces, particularly those of aged writers.

6. The *Sung te*, style of the Sung dynasty. This was introduced as a more elegant form of printing than any of the others, under the dynasty whose name it bears. Printing in China, by means of carved wooden plates was invented in the early part of the tenth century. The Sung family obtained the supremacy about 40 years after; and this style of writing was gradually formed, during the period that it retained the throne. Since that period we believe no material alterations have taken place in it.

The almost exclusive use of several of these styles for ornamental inscriptions and prefaces, is a point which requires some explanation. The Chinese hold writing in great esteem, and regard their own written characters as highly elegant. Owing to the long period during which printing has been known among them, and the peculiar literary institutions of the government, they are also a reading people. Hence, the multiplicity of inscriptions (not always unaccompanied by landscapes and historical sketches,) which are hung up in their houses, occupying the place that pictures do among us. And these are so common, that they are rarely wanting even in the boats, which form the habitations of so large a population in Canton and some other maritime ports. The same esteem for writing induces a peculiar fondness for autographs of learned men, a fondness which is easily gratified, in consequence of the facility which their mode of printing affords for taking off facsimiles, in which indeed it is no way inferior to lithography. Hence originated the custom among learned authors of writing their prefaces in antique and curious styles, to exhibit the elegance of their penmanship; and this custom is still preserved, although in most instances, such writing is now performed by transcribers for the press, who study handwriting as a profession.

In the mutual relation of the written and oral languages there is a striking characteristic, which is we believe peculiar to the Chinese and a few cognate tongues. The assertion is common that they are altogether distinct languages and that the characters are not pictures of spoken words, nor the words the vocal utterance of written characters—"le premier [le caractère] n'est pas le peinture du second [le mot], ni le second l'expression du premier."* If by this it be meant that the words written and spoken do not bear precisely the same relation to each other as they do in alphabetic languages, the statement must be admitted. But if it be meant that sound has no place in the formation of the Chinese characters, we must refer those who would adopt the opinion to the fifth class of symbols, of which we have spoken above. These, which are partly of a syllabic and partly of an ideographic nature, are far more numerous than the characters of any other class. If they be deprived of the power of representing

* Grammaire Chinoise, par Abel Rémusat, p. 23.

sound, in such partial degree, they become little better than mere arbitrary symbols, for their ideographic power is almost invariably of a general character. Under such circumstances, to attain a knowledge of any very considerable number would require an extraordinary exertion of memory.

But this, we would say from experience, is not the case; and the degree in which they represent sound is of great assistance to the scholar, especially to the Chinese who has the words of the oral language already in his memory. From this we infer that pronunciation does bear a conspicuous part in the Chinese written language. That such is the case appears more evidently from the fact, that variations in meaning are attached to the same character according to the tone of voice with which its name is pronounced.

It is not therefore total absence of the representatives of sound in the written language which constitutes the characteristic difference between it and the oral language; for such representatives are wanting only in the primary characters, or those of which the component parts are wholly ideographic. But the difference arises from the almost monosyllabic nature of the spoken words, and the combined ideographic and syllabic nature of the symbols. The first, owing to the paucity of monosyllabic sounds, renders it necessary to join two or more synonymous words to express one idea, in speaking; while in writing, the ideographic portion of symbols affords means of distinguishing them, so that only one such term is usually sufficient to express the same thought.

But this will be rendered plainer by an example. Under the syllable *chin* in the second part of Morrison's dictionary we find 87 characters having fundamentally the same pronunciation, though slightly varied by the use of different tones of voice. Such intonations, it is evident, can produce but a few intelligible distinctions, and many characters must still be pronounced precisely the same. The combination of such words with other synonymous words becomes therefore necessary in the oral language. But this proves nothing as to the use of sounds also in the written language. This point can easily be placed in an equally clear light. The first in order of the 87 characters arranged under the syllable *chin* is one signifying bushy hair; it is followed by twenty others, into the composition of each of which it enters. If its use in them be not altogether arbitrary, then it must be employed either as an ideographic or a syllabic symbol. We will give the significations of its compounds, and leave the reader to judge in what way it is employed. Of the character itself the only signification is that already given—bushy black hair, which by the Chinese is considered ornamental. Slightly modified in form, the character denotes newly fledged; joined with the symbol for hand, it signifies to grasp; with that for a gem, or for gold, it means precious; with the symbol for a field, it represents a raised pathway around a field; in conjunction with the symbol of the sun, it signifies brightness; with that of disease or of flesh, it denotes a species of cutaneous eruption; with that of stone or rock, ruggedness;

with that of the eye, visual dullness; with that of the ear, auricular perception; joined with the symbol of silk, it represents a twisted cord; with the symbol of raiment, it signifies thin garments; with that of words, it denotes examination; with that of walking, rapid approach; with that for wheeled carriage, it denotes a portion of a cart; with that of head, partial baldness, &c.; with that of horse, an overburdened steed; with that of hair, long hair; and with the symbol black, darkness.

We need not pursue this subject any further. Our object in the above remarks has been to show that a knowledge of the sounds is in some degree necessary in the study of the written language, and consequently that in treating of our present subject, some attention should be paid to the names of the characters in Chinese, and to the orthography adapted to express in English, the sounds of the national language. The different provincial variations must be reserved to another time.

The words of the Chinese language are for the most part monosyllabic. A considerable number, however, from the coalition of two or more distinct vowel sounds are rather of a polysyllabic nature. In the national language the sounds rarely commence with a perfect vowel, in theory they never do so; their terminations are in all cases either vowels, diphthongs, or nasals. There are several sounds in Chinese which cannot be correctly represented by the letters of any European alphabet. These sounds must be described, and as near a representation given as possible.

The following are the vowels and other final sounds, in the English order of the alphabet.

ā and *ǎ*; the first has nearly the same sound as the *a* in calm; the short *ǎ* when terminating a syllable is like a very rapid pronunciation of the interjection ah; joined to a nasal, it occupies a middle place between the sounds of hang and hung, inclining sometimes to the one and sometimes to the other.

ay is the same as in the words may, day, &c.

e is the same as in me, he, or as the *ee* in see; when preceding another vowel, as *eën*, its sound is that of *y* in yell.

e or *ěh* is like the sound of *e* in pet, met, &c.

eih is a sound resembling the short *i* in pit, fit; this orthography has been adopted in Morrison's dictionary, but has not been employed uniformly throughout that work.

eu is a difficult sound; it resembles a protracted French *u*, and by French sinologues has been represented by the letters *iu*.

ew has the same sound as in the words few, lew.

ih is a peculiar sound; it is nearly the same as that of *i* in fir, sir; or that of *e* in servant. In Morrison's dictionary it has been confounded with the sound of *eih*, by an occasional inadvertent use of the letters *ih* to express that sound.

o has the open sound of *o* in go, so, &c.; it sometimes approaches to the sound of the German *ö*.

ô has the short sound of *o* in cot, spot.

oo has the lengthened sound that is found in the words pool, cool, &c. *ow* is a closer sound than that represented by the same letters in English; it appears to be compounded of the shortest sound of *ā*, quickly gliding into that of *oo*.

u, standing alone as a final, has the French sound of that letter; combined with nasals, its sound is nearly that of *u* in bull.

ũ represents a sound resembling that of *u* in cut, but more protracted.

uh represents the short sound of *u* in put.

uy is a peculiar sound, resembling the sound of *ui* in fluid, and in the French pluie.

The above are mostly simple articulations. In conjunction with the nasals *n* and *ng*, the vowels produce—

ān, *ǎn*, *āng*, and *ǎng*, which are pronounced according to the sounds of their respective vowels already explained.

en, sounded as in pen, men, or sometimes nearly as *an* in ant.

in and *ing*, sounded as in sin and sing.

ūn and *ūng*, pronounced agreeably to the sound of the letter *u* in bull. The sound of *un* is often confounded with that of *ǎn*.

From the union of two or more vowels in the final, the following additional sounds are produced, generally pronounced as two or three short syllables, gliding quickly into each other, as in fluid.

āē, like the Greek *αι* in *ραι*.

āo, or *āou*, requires a quick but distinct enunciation of each vowel.

ēā, like the sound of *ya*, never that of the diphthong *ea* in English.

eaē *cāng* *eaou* *ey* *ēē* or *yē* *ēēu*

ēi is a difficult sound, approaching to that of *uy* given above.

cō, *euē*, *cuen*, *cūh*, *cun*, *cung*, *wā* or *ooā*, *wā*, *wāc*, *wān*, *wān*, *wāng*, *wāng*, *wēi*, *wo*, *wō*, *woo*, *wūh*.

The various syllables (as the significant sounds of the Chinese language have been called, on the supposition that it is a true monosyllabic language,) are formed by prefixing to the above finals, the following initial sounds:

ch soft, as in the words chat, chaste.

chh, a hard and aspirated modification of the preceding sound.

f, the same sound as in English.

h, before *a*, *ē*, *o*, *oo*, and their compounds, is a strong guttural aspirate; it has no sound exactly corresponding to it in English, but resembles the Hebrew ח *lhēth*.

h, before *e*, has a hissing sound, as if followed by a *y*; thus *he* is pronounced like *ye* preceded by a spiritus asper, 'ye.

j or *zh*, is like the French *j* in *jamais*; it is liable to be confounded with *y* as in Dutch.

k is the same as in kick, kid, or as *c* hard in cat, calf.

kh is a guttural and aspirated sound, similar to the Hebrew כ *ch* and Greek χ.

l, *m* and *n* are the same as in English.

ng is a nasal, having the same sound as at the end of words in

English; as an initial, its sound may be obtained by dropping the two first letters in pronouncing the word hanging. Its proper sound is often changed into *y*, or becomes altogether silent like the nasals in Sanskrit. It is then called an anhelation, and resembles the Greek spiritus lenis and the Arabic ع aīn.

ny is like the liquid *n* in Spanish, or like *gn* in the French word maligne.

p has a soft sound approaching to that of *b*, as well as a somewhat harder sound, which is the same as *p* in English.

pʰ is a strong aspirated sound of *p*; it must not be assimilated with the English *ph*, which is the same as *f*.

s and *ss* are nearly the same as in the English sit, hissing, &c.; they cannot be clearly distinguished.

sh is the same as in English, or as *ch* in French.

sz is a difficult sound to represent; it does not differ much from the sound of *ss*, by which the French have represented it; it is combined only with a peculiar vowel sound, which can be learned only from the living voice.

t has a soft sound, sometimes approaching to that of *d*.

tʰ is an aspirated modification of the preceding sound.

ts and *tʰs*, the one soft and the other aspirated, are analogous to the Hebrew צ tsādliē.

tsz is formed by prefixing the sound of *t* to that of *sz* described above.

w should perhaps be considered a vowel sound; it is analogous to *w* in English, being pronounced sometimes as in who, at other times as in war, won, &c.

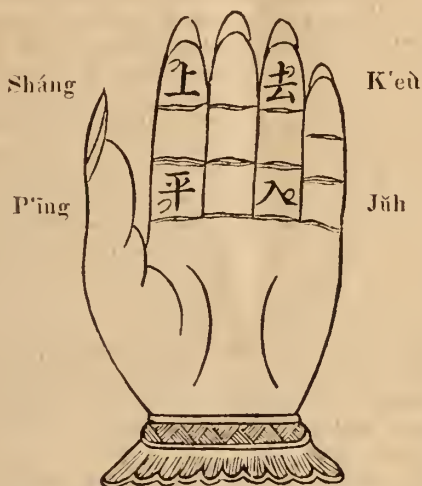
y a sound usually analogous to that of *y* in yard, yoke; but it sometimes becomes quiescent, resembling the silent or anhelative nasal *ng*.

r, *urh*, *ʹll* or *eul* is a very peculiar sound, at once initial and final; it appears to be formed from an attempted enunciation of *r*, prevented by the imperfection of the vocal organs. The Chinese dictionaries find it impossible to represent the sound, giving it the names *je*, *ye*, *nye*, and *ʹe*; and so it is pronounced in different provincial dialects. In the national language, the sound seems to resemble that of the almost unenunciative Sanskrit letter रि *ri*, which the learned of Bengal soften into a peculiar *l*.

Chinese writers in endeavoring to follow out as far as possible the Sanskrit distinctions of sounds, have reckoned several other minute modifications, which are, however, hardly perceptible. Instead of increasing the number of the above initials, we may rather diminish them, by regarding the soft and aspirated letters, *ch*, *chh*, *p*, *ph*, &c., as essentially the same sounds, modified by the intervention of the spiritus asper. We do so accordingly in the table of the significant sounds of the Chinese language, which will be found below.

Distinctions are made in the finals, as they have been given above, by the use of four tones, which, if they could be applied equally to every original sound would multiply the tonic modifications of the language fourfold. But this is not the case. Some sounds admit but three, and some not more than one or two different intonations.

The four tones are these: 1. p'ing shing, an even or monotone; 2. shang shing, or rising tone, uttered with force of voice; 3. k'eu shing, or departing tone, a prolonged falling tone; 4. jüh shing, or entering tone, which is short and abrupt as if suddenly recalled while yet but half uttered. These four tones are marked by the Chinese on a hand, accompanied by the following explanation in rhyme, for the purpose of assisting the memory, thus:



P'ing shing, p'ing tàou mǒ tē ngāng;
 Sháng shing, kǎou hōo mǎ'ng lě k'eāng;
 K'eù shing, fùn mǐng ngāe yuēn tàou;
 Jüh shing, twán t'sūh kěih shōw t'sāng.

The even tone—its even path is neither high nor low;

The rising tone—it loudly calls, 'tis vehement, ardent, strong;

The declining tone—is clear, distinct, its dull, low path is long;

The entering tone—short, snatched, abrupt, is quickly treasured up.

The first European sinologues, the Romish missionaries, in adopting marks to represent the Chinese tones, employed the grave accent to denote the shang shing, and the acute to point out the k'eu shing. Some modern writers have reversed this order, adopting the system which is common in European books. The following are the marks we shall employ whenever it is necessary to represent the four tones, viz.

1. — for the p'ing shing, as in pān;
2. / for the sháng shing, as in pán;
3. \ for the k'eù shing, as in pàn;
4. U for the jüh shing, as in pǎ.

Many opinions exist among the Chinese as to the precise number of tones belonging to their language. In their written language, however, only these four exist, or at least are employed to any considerable extent; we shall therefore defer any further consideration of this point until we come to speak of the oral language. Though a knowledge of these tones is requisite in speaking, yet in writing, the Chinese do not mark them, except where a variation of tone occasions a difference of meaning too slight to be ascertained by the connexion; and it is, therefore, thought unnecessary to introduce them, generally, into our orthography of the Chinese words.

In explaining the initial and final sounds of which Chinese words are compounded, it was necessary, in order to be perspicuous, to make considerable use of accents. But an examination of the orthography will show, that the powers of the vowels employed are pointed out by their location, except in a few instances. It is therefore needless to continue the use of accents, except over the final sounds *ä*, *än*, *äng*, *ë*, *ö*, where they are required as marks of distinction from *a*, *an*, *ang*, *e*, and *o*. Here a difference must be observed between the use of *a* alone and that of the *ä* in *än* and *äng*. The first marks the *jūh shing*, and is considered by the Chinese as only a tonic modification of *an* or *ang*. The other points out a particular sound, and has no effect on the length of the syllable, which is capable of receiving any of the tones; thus—*hān*, *hāp*, *hǎn*, *hǐh*, more uniformly represented in French orthography by *hèn*, *hén*, *hèn*, *hě*. The sound of the *ä*, *ih*, and *e*, is here nearly the same as that of *o* in money, or of the French *e* in *de*, *que*, &c.

The following table is mainly the same as that given in Morrison's dictionary. In cases where an alteration of the orthography has appeared necessary that of the dictionary has been added in italic letters. Where alterations have appeared merely recommendable, but not necessary, the orthography of the dictionary has been retained in the first place, and the alteration added, in roman letters. All the abrupt sounds belonging to the *jūh shing* are considered by the Chinese merely as tonic modifications of their sounds; but in English they require a different orthography; though inserted therefore they are distinguished by an *a*. The spiritus lenis prefixed to the vowel sounds, is intended to mark them as anhelative—having an inherent nasal or liquid sound, which is generally required by the present usage to remain silent. Thus, *'e* is a sound formed sometimes from *nge* or *nye*, and sometimes from *ye*, sounds which it still occasionally retains, though good usage requires it to be pronounced simply as an English *e*. *'Wei* or *'ouei*, and *'oo* are syllables which still more frequently retain the nasal sound of *ng*. The number of syllables in Morrison's dictionary is 411; in the following table 6 more have been added, but they are not numbered.

Table of the Chinese significant sounds, exclusive of the variations formed by the modulation of tones and aspirates.

'A	1	Gö, Ngö	48	Jow	102	Laou	158	Nan	212
'Ae, Gae		Gow,	} 49	Juen	103	Le	159	Nang	213
'An	2	Ngow		Juh	104	Leäng	160	Näng	214
'An, Gän		Hae	50	Jun	105	Leaou	161	Naou	215
'Aou	3	Han	51	Jung	106	a Leö	162	Ne	216
Cha	4	Hän	52	Juy	107	a Leön	163	Neäng	217
a Chä	5	Hang	53	Kae	108	Leih	164	Neaou	218
Chae	6	Häng	54	Kan	109	a Leö	165	Neë	219
Chan	7	Haou	55	Kän	110	Leu	166	Neën	220
Chang	8	He	56	Käng	111	a Leuë	167	a Neih	221
Chaou	9	Heä	57	Käng	112	Lenen	168	a Neö	222
Chay	10	a Heä	58	Kaou	113	Lenh	169	Neu	223
Ché	11	Heae	59	Ke	114	Lew	170	New	224
a Chë	12	Heäng	60	Keä	115	a Lih	171	Nin	225
Chen	13	Heaou	61	a Keä	116	Lin	172	Ning	226
a Cheih,	} 14	a Heë	62	Keae	117	Ling	173	No	227
a Chih		a Heën	63	Keäng	118	Lo	174	a Nö	228
Chin	15	a Heih	64	Keaou	119	a Lö	175	Noo	229
Ching	16	a Heö	65	Keay	120	Loo	176	Nov	230
a Chö	17	Heu	66	a Keë	121	Low	177	a Nuh	231
Choo	18	a Heuë	67	Keën	122	a Luh	178	Nun	232
Chow	19	Heuen	68	a Keih	123	Lun	179	Nung	233
a Chuë	20	a Heuh	69	a Keö	124	Lung	180	Nuy	234
Chuen	21	Heun	70	Ken	125	Luy	181	Nwan	235
a Chuh	22	Heung	71	a Keuë	126	Lwan	182	'O	236
Chun	23	Heu	72	Keuen	127	Ma	183	'O'	237
Chung	24	a Hih	73	a Keuh	128	a Mä	184	Pa	238
Chu, Choo		Hin	74	Keun	129	Mae	185	a Pä	239
Chuy	25	Hing	75	Keung	130	Man	186	Pae	240
Chwa	26	Ho	76	Kew	131	Mang	187	Pan	241
Chwae	27	a Hö	77	a Kih	132	Mäng	188	Pang	242
Chwang	28	Hoo	78	Kin	133	Maou	189	Päng	243
		How	79	King	134	May,	} 190	Paou	244
'E	29	Hung	80	Ko	135	Meay		Pe	245
		Hwa	81	a Kö	136	Me	191	Peaou	246
Fä	30	a Hwä	82	Koo	137	Meaou	192	a Peë	247
Fan	31	Hwae	83	Kow	138	a Meë	193	Peën	248
Fang	32	Hwan	84	Kuh	139	Meën	194	Pei	249
Fe or Fei	33	Hwän	85	Kung	140	Mei	195	a Peih	250
Foo	34	Hwang	86	Kwa	141	a Meih	196	Pew	251
a Fö	35	Hwäng	87	a Kwä	142	Mew	197	a Pih	252
Fow	36	a Hwö	88	Kwne	143	a Mih	198	Pin	253
a Fuh	37	a Hwuh	89	Kwan	144	Miu	199	Plag	254
Fun, Fän	38	Hwuy	90	Kwän	145	Ming	200	Po	255
a Fung	39	'ih, Gih		Kwang	146	Mo	201	a Pö	256
Gae, Ngae	40	Jang	91	Kwäng	147	a Mö	202	Poo	257
Gan, Ngan	41	Jaou	92	Kwei	148	Moo	203	Pow	258
Gän, Ngän	42	Jay	93	Kwo	149	Mow	204	a Puh	259
Gang,	} 43	a Jë	94	a Kwö	150	a Muh	205	Pun, Pän	260
Ngang		a Jeüë	95	a Kwuh	151	Mun,	} 206	Pung	261
Gäng,	} 44	a Jeih, Jih	96	La	152	Män		Pwan	262
Ngäng		Jen	97	a Lä	153	Mung	207	a Sä	263
Gaon,	} 45	Jin	98	Lae	154	Mwan	208	Sae	264
Ngaou		Jing	99	Lan	155	Na	209	San	265
Gih, Ngih	46	a Jö	100	Lang	156	a Nä	210	Sän	266
Go, Ngo	47	Joo, Jeu	101	Läng	157	Nae	211	Sang	267

Säng	268	Shoo	298	Täng	326	Tsenen	357	Wan	384
Saou	269	Show	299	Taou	327	Tseun	358	Wän	385
Se	270	Shu		Te	328	Tsew	359	Wang	386
Seäng	271	Shuh	300	Teaon	329	Tsih	360	We	387
Seau	272	Shun	301	Teay	330	Tsin	361	Wei	388
Seay	273	Shwa	302	Teé	331	Tsing	362	Wo	389
a Seë	274	Shwä	303	Teën	332	Tso	363	a Wö	390
Seën	275	Shwae	304	a Teih	333	a Tsö	364	Woo	391
a Seih	276	Shwang	305	Tew	334	Tsoo	365	'Woo	
a Seö	277	Shwö	306	a Tih	335	Tsow	366	Wuh	392
Sen	278	Shwuy	307	Ting	336	Tsuh	367	Ya	393
a Seuë	279	Sih	308	To	337	Tsun	368	a Yä	394
Seuen	280	Sin	309	a Tö	338	Tsung	269	Yae	395
a Seuh	281	Sing	310	Too	339	Tsuy	370	Yang	396
Seun	282	So	311	Tow	340	Tswan,	} 371	Yaou	397
Sew	283	a Sö	312	a Tsä	341	Tsoan		Yay	398
Sha	284	Soo	313	Tsae	342	Tsze	} 372	Yë	399
Shä	285	Sow	314	Tsan	343	Tsz'h		Yen	400
Shae	286	Suh	315	Tsang	344	Tuh	373	Yew,	} 401
Shan	287	Sun	316	Tsäng	345	Tun	374	Yoo	
Shang	288	Sung	317	Tsaou	346	Tung	375	Yeih,	} 402
Shaou	289	Suy	318	Tse	347	Tuy	376	Yih	
Shay	290	Swan,	} 319	Tseäng	348	Twan,	} 377	Yin	403
She	291	Soan		Tseaou	349	Toan		Ying	404
a Shë	292	Sze,	} 320	Tseay	350	a 'U'h,	} 378	a Yö	405
Shen	293	Sz'h		a Tseë	351	Wuh		Yu, 'U	406
a Sheih,	} 294	Ta	321	Tseën	352	'Ung	379	Yüë	407
Shih		a Tä	322	a Tseih	353	Urh	380	Yuen	408
Shin	295	Tae	323	a Tseö	354	Wa	381	Yuh	409
Shing	296	Tan	324	Tsen	355	a Wä	382	Ynn	410
a Shö	297	Tang	325	a Tseuë	356	Wae	383	Yung	411

The want of an alphabetic system (which wherever it is possessed has been found so convenient for arrangement,) renders the classification of the Chinese characters difficult. The first method of arrangement adopted was suitable only for the use of those who already knew the names of characters, and wished to discover their significations. The characters were all arranged according to the final sounds, in the manner of a rhyming dictionary; but it was not enough to form many classes according to the different essential sounds;—a further subdivision of the same sounds according to the tones was thought necessary,—thereby enhancing the difficulty of finding a character without a previous knowledge of its sound. This imperfect plan appears still to be preferred by those for whom it would seem most inconvenient—the illiterate. The next plan, though a little superior, was equally unfitted for those who were not previously acquainted with the sounds of characters. It was adopted after the introduction into China of the Sanskrit arrangement of sounds; and differed from the former system of finals in the addition of a system of initials. Thus, instead of having to search through the whole class of *s-cën*, in order to find *keën*, *leën*, or any other word having the same final, as was before the case, dictionaries on the new plan had a system and order of initials, so that a person acquainted with their use could in a short time refer to the initial column *k-eä*, *l-ew*, representing *k*, *l*, &c., and there find the word

wanted. This system is now in general use in Fuhkeën, as the former is in Canton. They are both so plainly unfitted for finding the *sounds* of characters, that their only object must be to point out the written forms of words already known, and the different senses of the same character.

After these two, a system of classification according to the component parts of characters gradually came into use. The most conspicuous portions of characters were adopted as 'heads of tribes,' which in Europe have been called keys and radicals; and all characters in which the same 'head' appeared conspicuously, were classed together as one 'tribe.' No uniform system having been adopted, lexicographers have differed very much in the number of tribes; some having upwards of five hundred, others three hundred; but the best modern dictionaries, including the standard one of the emperor Kanghe, have only 214; and these are capable of being considerably diminished, as has been shown by Gonçalves of Macao, in his "*Arte China*," and "*Diccionario China-Portuguez*," in the last of which he reduces them to 127.

The radicals (so we continue to call the 'heads of tribes') rarely have any relation to the sounds of the characters of which they form component parts. Sometimes they are mere unmeaning strokes, or combinations of strokes, or, though themselves possessing meaning, yet do not at all affect the sense of the compound characters. At other times, on the contrary, portions the least conspicuous to the eye have been selected as radicals, because connected in sense with the compounds. But in the great majority of cases, the radicals are conspicuous to the eye, and at the same time significant characters, serving to point out the general sense of the compounds. They are in these cases usually combined with syllabic portions, which limit the general sense pointed out by them. This is particularly observable in words belonging to natural history, though instances are numerous also in words relating to other subjects. Radicals of this last kind are readily discovered; but with regard to the others, particularly those that are not conspicuous to the eye, difficulties and irregularities frequently occur. The position of radicals varies; but the most usual position is on the left side of the compound. Some, however, occupy always the right; others have no fixed place. Some occupy the top; others the bottom. A few are divided, part being placed on one side and part on the other, or part at top and part at the bottom. Some form receptacles within which the compound parts are written. Several have composite forms, each having a different locality. In the list of the 214 radicals which is given below, these composite forms are also included. The following examples will serve to illustrate the manner in which the radicals combine with the other portions of characters. The number attached to each character is that of the radical to which it belongs, in the order of the list of radicals which follows.

全 仁 分 利 邛 阻 孔 孟 季 舜 衍 哀 匝 四

9 9 18 18 163 170 39 39 39 39 144 145 22 31

LIST OF THE HEADS OF TRIBES OR RADICALS.

The figures placed after the definitions indicate the number of characters classed under each 'head of a tribe,' according to a native dictionary, which contains thirty thousand characters.

OF ONE STROKE.

- 1 一 *Yěh*, one, the same, to reduce to one state. 32
 2 丨 *Kw'án*, to descend perpendicularly, straight. 14
 3 丶 *Chó*, a point, a flame, a lord, a chief. 7
 4 丿 *P'ěih*, drawing to the left, a curve. 22
 5 乙 *Yěh*, curved, to mark with a crooked line. 21
 6 丿 *K'cuē*, a barb, to draw as by a hook. 8

OF TWO STROKES.

- 7 二 *U'èh*, two, second, repetition. 22
 8 亅 *Tōw*, an undefined character. 20
 9 人 *Jin* a human being, a man. 741
 10 儿 *Jin*, man, (placed at the bottom). 34
 11 入 *Jūh*, passing in, to enter, entering. 12
 12 八 *Pā*, back to back, to separate, eight. 18
 13 冂 *Keúng*, distant boundary, desert. 29
 14 冃 *Meih*, to cover as with a napkin. 25
 15 冫 *Ping*, water' flowing, an icicle. 86
 16 几 *Ké*, a stand, a niche, a seat. 16
 17 凵 *Kán*, a hollow receiver, a cavern. 15
 18 刀 *Tāou*, a knife, a sword, to cut. 326
 19 力 *Leih*, sinews, strength, to use force. 132
 20 勹 *Pāou*, to fold up, to envelope. 51
 21 匕 *Pé*, a spoon, to arrange spoons. 13

- 22 匚 *Fāng*, a square receiving vessel. 57
 23 匚 *Hé*, a place to conceal and a cover. 13
 24 十 *Shēh*, ten, perfect, superlative. 31
 25 卜 *Pūh*, to divine by the lines on a tortoise. 19
 26 卩 *T'sě*, ancient seal, a joint. 35
 27 厂 *Hán*, an overhanging hill, a shelter. 96
 28 厶 *Szē*, perverse, a seducer, base. 17
 29 又 *Yèw*, the right hand, more, farther. 60

OF THREE STROKES.

- 30 口 *K'ów*, the mouth, an opening. 989
 31 凵 *Kw'uy*, an enclosure, a boundary. 92
 32 土 *T'ó*, the ground, one of the five elements. 480
 33 士 *Szē*, a scholar, a moral philosopher. 18
 34 夕 *Ché*, to follow. 7
 35 夕 *Sūy*, to walk slowly. 19
 36 夕 *Sēh*, the setting moon, the evening. 29
 37 大 *Tà*, large, great, to enlarge, much. 110
 38 女 *Neú*, female of the human species, a daughter. 834
 39 子 *Tszé*, a child, a son, term of respect. 67
 40 宀 *Mcēn*, a covering, the roof of a house. 199
 41 寸 *T'sun*, tenth of a Chinese foot. 32
 42 小 *Scáou*, little, petty, contracted. 31

- 43 尢 尢 兀 兀 *Wāng*, lame. 57
- 44 尸 *Shē*, lying as dead, a corpse. 119
- 45 屮 *Chē*, a plant taking root, a sprout. 17
- 46 山 *Shān*, a hill, mountain, a wild. 574
- 47 川 川 川 *Chuēn*, rivulets. 22
- 48 工 *Kūng*, art, a workman, workmanship. 11
- 49 己 *Ké*, self, selfish, private. 19
- 50 巾 *Kīn*, a napkin, bonnet, cap. 248
- 51 干 *Kān*, to oppose, a shield. 15
- 52 幺 *Yāou*, slender, small, young. 15
- 53 广 *Yén*, the covering of a piazza, a shed. 226
- 54 彳 *Yín*, continued walking. 10
- 55 扌 *Kūng*, the two hands united. 33
- 56 弋 *Yēih*, to cast a dart, an arrowhead. 14
- 57 弓 *Kūng*, a bow to shoot with. 142
- 58 豕 豕 豕 *Kè*, a hog's head, a genus. 17
- 59 彡 *Sān*, feathers of birds, long hair. 40
- 60 彳 *Chēih*, a short step, to walk. 177
-
- OF FOUR STROKES.
- 61 心 小 小 *Sīn*, human heart. 972
- 62 戈 *Kō*, a spear, military weapons. 87
- 63 户 *Hod*, one leaved door, to stop. 38
- 64 手 扌 *Shōw*, the hand, the forearm. 1030
- 65 支 支 支 *Chē*, branches, to diverge. 21
- 66 攴 攴 *Pūh*, a slight striking, to touch. 242
- 67 文 文 *Wān*, to draw lines, literature. 19
- 68 斗 斗 *Tōw*, a measure of capacity, used for grain. 27
- 69 斤 斤 *Kīn*, a weight of 1½ lb. avoirdupois, a catty. 45
- 70 方 方 *Fāng*, two boats joined, square, place. 68
- 71 无 无 *Wōo*, destitute of, not. 9
- 72 日 日 *Jeih*, the sun; the day, a day. 388
- 73 曰 曰 *Yuē*, to speak, to say, to call. 23
- 74 月 月 *Yuē*, the moon, a lunar month. 59
- 75 木 木 *Mūh*, a tree, wood, one of the five elements. 1242
- 76 欠 欠 *Keñ*, dispirited, to be in debt. 193
- 77 止 止 *Ché*, to desist; to be still, to impede. 49
- 78 歹 歹 *Tāē*, perverse, bad, vicious. 190
- 79 殳 殳 *Shōo*, the handle of a spear, to kill. 58
- 80 毋 毋 *Wōo*, not, a prohibitory particle. 10
- 81 比 比 *Pé*, to compare, classify, contiguous. 14
- 82 毛 毛 *Māou*, the hair of the body, of brutes, &c. 156
- 83 氏 氏 *Shè*, the surname of females. 7
- 84 气 气 *Kè*, vapor; air, breath, spirit. 9
- 85 水 习 水 *Shwēy*, water. 1354
- 86 火 火 *Hó*, flame ascending, fire. 548
- 87 爪 爪 *Chāou*, talons, claws, nails, to scratch. 23
- 88 父 父 *Fod*, head of a family, a father. 10
- 89 交 交 *Heāou*, to blend, to imitate. 12

- 90 身 *Chwāng*, a splinter, a kind of seat. 38
 91 片 *P'èu*, a fragment, petal of a flower. 75
 92 牙 *Yā*, a tooth, the lower teeth. 9
 93 牛 *Nēu*, horned cattle, a cow. 214
 94 犬 *K'cuén*, a dog, canine species. 421

OF FIVE STROKES.

- 95 玄 *Keuēu*, sky color, sombre, dark, deep. 6
 96 玉 *Yūh*, gem, precious stones, precious. 420
 97 瓜 *Kwā*, a melon, cucumber. 50
 98 瓦 *Wá*, tiles, brick, burnt earthen vessels. 161
 99 甘 *Kān*, sweet, pleasant, delight. 19
 100 生 *Sǎng*, to produce, live, life, unripe. 17
 101 用 *Yung*, to use, use, useful. 10
 102 田 *T'cēn*, cultivated ground, to cultivate. 151
 103 尺 *Seū, Shoō, and P'ch*, the foot, a measure. 12
 104 疒 *Neih*, debility, sickness. 472
 105 𠂔 *Pō*, to drive aside with the feet. 12
 106 白 *Pih*, white, pure, clear, freely. 88
 107 皮 *P'ē*, the skin, the bark, a wrapper. 76
 108 皿 *Ming*, vessels for eating and drinking. 104
 109 目 *Mūh*, the eye, direction, index of a book. 519
 110 矛 *Mōw*, a long barbed weapon. 48
 111 矢 *Shé*, an arrow, swift, true to the mark. 55
 112 石 *Shchh*, a stone, rocks, hard, firm. 540

- 113 示 *Kē*, a sign from heaven, to instruct. 180
 114 肉 *Jōw*, the print of a beast's foot. 12
 115 禾 *Hō*, grain, growing corn, paddy. 355
 116 穴 *Heuē*, a cave, a den, a hole. 144
 117 立 *Leih*, erect, to erect, to establish. 73

OF SIX STROKES.

- 118 竹 *Chūh*, a reed, bamboo. 675
 119 米 *Mé*, grain cleansed from the husk, rice. 207
 120 糸 *Meih*, and *Szē*, silk, silk threads. 628
 121 缶 *Fōw*, crockery, earthenware. 62
 122 网 *Wáng*, a net. 121
 123 羊 *Yāng*, a goat or sheep, the antelope, &c. 108
 124 羽 *Yú*, the long feathers of the wing. 157
 125 老 *Láou*, aged venerable, a term of respect. 14
 126 而 *U'rh*, whiskers, and, but, yet. 17
 127 耒 *Lüy*, a ploughshare, a plough-handle. 77
 128 耳 *U'rh*, the ear, the ear of a vase. 138
 129 聿 *Yūh*, a style, pencil, of brush. 15
 130 肉 *Jūh*, or *Jow*, flesh, fat. 578
 131 臣 *Chin*, a servant, a statesman. 12
 132 自 *Tszē*, from, self, myself, himself, &c. 21
 133 至 *Chē*, to arrive at, to, very. 17
 134 臼 *Kéw*, a mortar, to pound grain. 40
 135 舌 *Shē*, the tongue, taste. 34

136 舛 *Chuen*, uncertainty, error, wandering. 8

137 舟 *Chow*, a boat, to transport, to carry. 166

138 艮 *Kan*, a limit, opposition, fixed. 5

139 色 *Sih*, color of the countenance, quality. 20

140 艸 *Tsáu*, herbage, plants. 1431

141 虎 *Hoo*, a tiger, variegated. 73

142 虫 *Huay*, and *Chung*, insects, reptiles. 810

143 血 *Hené*, blood, the blood of victims. 40

144 行 *Hing*, *Hang*, to walk, to do, a column. 35

145 衣 *E*, upper garments, a cover. 473

146 兩 *Yá*, to overshadow, to invert. 20

OF SEVEN STROKES

147 見 *Keén*, to see, to notice, to appear. 135

148 角 *Keó*, a horn, a sharp corner. 137

149 言 *Yen*, words, discourse, to speak. 750

150 谷 *Kúh*, a valley, an aqueduct. 48

151 豆 *Tòw*, leguminous plants. 49

152 豕 *Ch'é*, or *Shé*, a pig, a hog, swine. 121

153 豸 *Ché*, reptiles, animals destitute of feet. 114

154 貝 *Peì*, a shell, a pearl, precious. 218

155 赤 *Chéih*, naked body, red, totally. 29

156 走 *Tsáu*, to go swiftly, to run. 243

157 足 *Tsüh*, the human foot, full. 507

158 身 *Shin*, the body, trunk of a tree, one's own person. 67

159 車 *Chây*, and *Keû*, a wheel carriage. 342

160 辛 *Sin*, distressing, bitter, pungent. 32

161 辰 *Shin*, to excite motion, time from 7 to 9 A.M. 14

162 走 *Ch'ö*, going on swiftly. 327

163 邑 *Yeih*, a city, an enclosure. 345

164 酉 *Yew*, new wine, time from 5 to 7 o'clock P. M. 251

165 采 *Peén*, to separate, distinguish. 10

166 里 *Lé*, a Chinese mile. 7

OF EIGHT STROKES.

167 金 *Kin*, metal, gold, one of the elements. 723

168 長 *Ch'ang*, long, aged, remote. 49

169 門 *Mun*, a door, an entrance, a class. 213

170 阜 *Fòw*, a mound of earth, large. 282

171 逮 *Taè*, to reach to, until. 11

172 隹 *Chüy*, birds with short tails. 205

173 雨 *Yü*, rain, to rain. 237

174 青 *T'sing*, azure, natural color. 17

175 非 *Féi*, wrong, vicious, false, not. 17

OF NINE STROKES.

176 面 *Meén*, the human face, the surface, fronting. 64

177 革 *Kih*, untanned skin without the hair. 290

178 韋 *Weí*, dressed leather, thongs. 94

179 韭 *Kéw*, leeks. 16

180 音 *Yin*, sound, news, musical tone. 34

- 181 頁 *Heě*, human head, a page of a book. 324
 182 風 *Fūng*, the wind, air, manner, temper. 161
 183 飛 *Fē*, or *Fēi*, to fly as a bird. 10
 184 食 *Sheih*, or *Cheih*, to eat, to drink, to feed. 345
 185 首 *Shōw*, the head, first, to go foremost. 17
 186 香 *Heāng*, fragrance, incense. 32

OF TEN STROKES.

- 187 馬 *Má*, a horse, anger, rage. 412
 188 骨 *Kūh*, or *Kwūh*, bones. 164
 189 高 *Kāou*, high, loud, eminent, noble. 27
 199 髡 *Peāou*, long disheveled hair. 226
 191 鬥 *T'ow*, single combat, to fight. 20
 192 鬯 *Ch'ang*, fragrant wine for sacrifice. 7
 193 鬲 *Kih*, a tripod, an earthen vase. 55
 194 鬼 *Kwēi*, ghost, demons, devil. 121

OF ELEVEN STROKES.

- 195 魚 *Fū*, fish of any kind. 498
 196 鳥 *Neāou*, a bird, the feathered tribe. 622
 197 鹵 *Loó*, unrefined salt. 39
 198 鹿 *Lūh*, a deer, a stag. 85
 199 麥 *Mih*, bearded grain, wheat, &c. 117

- 200 麻 *Mā*, hemp, flax. 30

OF TWELVE STROKES.

- 201 黃 *Hwāng*, color of clay, yellow. 35
 202 黍 *Shoó*, species of millet. 44
 204 黑 *Hih*, black, dark, obscure. 146
 205 黼 *Ché*, embroidered work. 9

OF THIRTEEN STROKES.

- 205 黽 *Mǎng*, *Mǎn*, and *Meén*, frogs, toads. 35
 206 鼎 *Tíng*, a tripod, steady, firm. 13
 207 鼓 *Koó*, a drum, to beat the drum. 41
 208 鼠 *Shoó*, the mus genus, rats, mice &c. 82

OF FOURTEEN STROKES.

- 209 鼻 *Pè*, the nose, the origin of. 47
 210 齊 *T'sē*, even, to smooth. 16

OF FIFTEEN STROKES.

- 211 齒 *Ch'é*, upper foreteeth, age. 148

OF SIXTEEN STROKES.

- 212 龍 *Lūng*, the dragon, the certain genus. 19
 213 龜 *Kwēi*, the tortoise. 21

OF SEVENTEEN STROKES.

- 214 簫 *Yō*, musical instrument made of reeds. 17

The radicals are arranged in the best dictionaries according to the number of written strokes of which they are formed; and to make reference easy the same method is adopted in the arrangement of the compounds, all the characters being classed under each radical, ac-

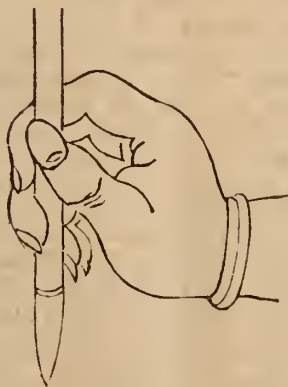
according to the number of strokes in addition to the radical. Some knowledge of their mode of writing is requisite therefore, for the purpose of referring to their dictionaries. It is said by some that the elements of all the strokes are included in the subjoined character *yung*, eternal.



By others, one or two more strokes are added. This is, however, sufficient to exemplify the mode of writing. Horizontal strokes are drawn before perpendicular ones; central strokes before those on each side; and those on the left before those on the right; a single stroke often takes one, and sometimes two curves, as on the left side of the above character, which is formed of six strokes, in the following order.



The subjoined figure represents the Chinese mode of holding the pencil.



Note. In the foregoing list of radicals, the figures showing the number of characters classed under each 'head,' have been taken from the grammar of Rémusat, who has followed the Tsze wei.

ART. III. *Homicides in China; cases in which foreigners and natives are concerned, difficult to be adjusted; luh shü, or the six distinctions of homicide; exceptions occasioned by the rank and situation of natives; the usual exceptions not allowed to foreigners.*

The intercourse of Europeans and Chinese is rendered difficult on account of the principles of their education being dissimilar, and from their laws to punish violations of social order being different in the degrees of severity. These circumstances being really and truly various, require on both sides, an amicable consideration and accommodation. But there is another and a more difficult obstacle to a kindly intercourse, arising from reciprocal pride and prejudice. In cases of homicide, this remark is strongly exemplified. We will explain it on one side, and leave our western readers, who are interested, to explain it on the other. The Chinese have a prejudice against all foreigners who approach them as equals, and their pride urges them to require the life of a foreigner, whenever the death of a native has been caused (no matter how,) by his agency or instrumentality. The law of reason, of nature, and of nations does not admit of this. But still, the law of all civilized nations is tender of human life. From an ancient law, derived from the highest authority in the universe, it is manifest, that man's blood, in which is his life, should not be wantonly spilt. The Chinese consider homicide as a *debt*; and a debt which can only be paid *in kind*, by the creditor. "He that sheddeth man's blood, by man shall his blood be shed." He who kills another must forfeit his own life. This is the general rule; and in Chinese law the *exceptions* are few.

In Chinese law, as in all human laws, there is as those who live by chicanery say, "a glorious uncertainty." Without entering into laws of property where the uncertainty is productive of profit to the lawyer, even in homicidal cases there is—inglorious uncertainty. Manslaying is seldom a simple and unmixed crime. When it is deliberate, and preconcerted by "malice prepense," the case is clear. In what we call "wilful murder," there is no hesitation about the mode, awful as it is, of punishing the offender. But the crime of causing death to a fellow creature, is not, perhaps in one case in ten, and it may be, for aught we know to the contrary, not one in a hundred, that of preconcerted murder. Momentary pride, passion, lust, intoxication, anger, avarice, frolic, &c., have been the ineipient causes which occasioned the fearful result of a fellow creature's death. When the affray or the frolic began, there was no intention to slay. The deathblow came by "chance-medley." English law allows for this, and spares the offender's life; Chinese law does not. 'There, there's the rub.' Most of the homicides committed by foreigners in China, are of this class, a class in which the law of Europe excuses the crimes in some degree, so as to continue the life of the offender; but in which the Chinese law will only grant a milder death.

Having said so much we will give the Chinese legal distinctions of

homicide. They are called the *luh shā*, the six modes of killing man: 1. *Mow shā*, by previous design, whether an individual plots with his own heart, or with companions. 2. *Koo shā*, by instant design; wilful at the moment, though unpremeditated. This is Chinese "wilful murder," but English "manslaughter." 3. *Gow shā*, by fighting in an affray; chance-medley. 4. *He shā*, by dangerous sports; such as boxing, cudgeling, &c. Duelling would of course be included, as a rather dangerous "gentlemanly" play. 5. *Woo shā*, by mishap, hitting and killing the wrong person; one with whom you had no quarrel, and to whom you intended no hurt. The persons found guilty of any of these crimes, are by law, punished with "death;" some immediate; others after imprisonment; a respite which raises hopes, often not fulfilled. 6. *Kwoshih shā*, killing by misadventure, by pure accident: as a hatchet flying off from its haft. This is censured as carelessness, but not considered a capital crime.

But Chinese law even in homicides depends much on the station or rank of the two parties. A master killing his slave, and a slave killing his master are very differently punished. Even in the few cases of "*se defendendo*," making a justifiable homicide, much depends on the rank of the parties. For the Chinese jurists, mix and blend the decisions of the code, in complicated crimes, in a manner that is truly puzzling. As for example: in ordinary cases, if a woman kills a man who attempts to violate her person, it is justifiable homicide: but if the assailant were her husband's father, a person to whom she owes great respect and submission, if she cause his death, she shall lose her own life. We have read recently of such a case; in which the innocent woman was murdered by the law. If killed in resisting the police, it is justifiable homicide. An injured husband taking immediate revenge on the spot and killing both the adulterer and his own wife, is justifiable. Killing a man who enters clandestinely a house at night without cause, is justifiable.

The law says that foreigners in China killing each other, may be punished according to foreign law; but it does not willingly concede this to a foreigner killing a Chinese. There are some cases which occurred many years ago in Macao, quoted in the *Lenhle*, wherein the emperor Keenlung declared that in order to intimidate foreigners, the local government of Canton should require *life for life*, without quoting the extenuating circumstances which the Chinese laws admitted when natives only were concerned. From this view of the law and public feeling, homicides in China, will long be a subject of difficult arrangement, between foreign and native authorities. Governor Loo, it is true, has recently declared, in reference to a case which is still pending, that assuredly there will be no forfeiture of life, because the affair emanated from no intention of the heart. We think it not unlikely that his excellency will contrive to render *justice* to the man and release him; but if that man is a 'foreigner' and 'has in an affray caused the death of a native,' according to the laws of the land he has forfeited his life. The law is *life for life*.

ART. IV. *Religious intelligence. 1. Mission in Ceylon reinforced; remarks concerning the principles and feelings with which Christian missions ought to be conducted.*

2. *Schools for the education of Chinese girls, greatly needed, but hitherto neglected.*

1. We are informed by a late arrival from Calcutta, that the American mission in Ceylon has been strengthened by the accession of five laborers, four ordained missionaries and a physician, with their wives. This reinforcement was welcomed with peculiar gratitude and joy by the former members of the mission, who had received no addition to their number for thirteen years. The recruits above named, arrived in Oct. 1833; and since then two other missionaries and their wives have joined them. From returns which were made out for government in Nov. last, it appears that the mission has under its care 73 native free schools, in which there are 2700 boys, and 400 girls; four central schools of a higher order than the former, containing 95 boys; and one central boarding school for girls, with 52 scholars. The seminary, of which some account was given in the Repository of December last, contains 138 students and 10 native teachers. The native church has 201 members in communion. The five native congregations on the Sabbath, number 1750 attendants, about three fourths of whom are children from the native free schools.

Some parts of the letter which has furnished us with these items of intelligence, contain so good an exhibition of the principles and feelings on which every mission should be conducted, that we are unwilling to withhold them from our readers.

"To secure the best results," says our correspondent, "in the great work to which we have been called, we shall find it necessary to cultivate with singleness of resolution and unflinching patience, all the fruits of the Spirit; and that, not in their common measure, but as exhibited in the life of our Savior. We must love as he loved, be long-suffering as he was, gentle, good, meek, and temperate in the exhibition of every feeling, as he was, remembering that as the Father sent him into the world, so he hath sent us. In order thus to put on Christ, we shall find great advantage in looking at each of these traits in the character of our Savior until our soul is suffused with admiration and desire, and then labor to transfer those graces individually into our own soul, as natural and spontaneous growths. Let us meditate by day and by night on the character of a Christian as brought to view in the following passages of Scripture. [John 3: 6. Rom. 8: 6, 9. 1st Cor. 3: 16, 17; and 6: 19, 20. Eph. 4: 24. Gal. 3: 28; and 6: 15. Mat. 22: 30. 1st Cor. 15: 47, 49.] Looking at each of these graces until our souls are filled with desires to make them our own, let us clothe ourselves with them all "as an ornament and bind them on as a bride doeth." Even private Christians would reap great advantages from the careful cultivation of this

spirit, but in the case of a missionary I conceive that nothing short of this can prepare him for the thousand unforeseen and very perplexing difficulties into which he will be daily thrown, either in relation to his work among the heathen, to his duties as a pastor of a little flock gathering and gathered from among them, to his associate brethren and sisters, or to his fellow helpers of other societies and denominations.

"In reference to the heathen, my experience leads me to be careful not to infringe upon any of their sacred privileges by going unadvisedly into their temples, or by crowding myself upon their notice when they are displeased with my company. I avoid dispute and controversy and preach repentance towards God and faith in our Lord Jesus Christ, as the only hope of salvation.

"In connection with associates whether sent out from America or from England, Scotland, or Germany—whether Baptists or Methodists, dissenters or churchmen, let the motto be, *union is strength*, and the STRENGTH OF UNION IS LOVE. Let it be that love spoken of in the 13th of 1st Cor., that perfect love which casteth out fear, that love which constrains each and all to have but one heart, one hand, one joy, one grief; which recognizes neither Paul, nor Apollos, nor Cephas, and will know nothing but Christ and him crucified. To secure this, all in the same field should meet at least once a month for united prayer and reciprocal edification and encouragement. In all general things act in union and with counsel. Be familiar and talk heartily with each and all. If near each other, meet once a week or fortnight for an evening prayer meeting, and as much as possible unite in labors also. Should a spirit of disunion, '*ultraism*' or '*nullification*' ever spring up, or should any one or more appear restive, *keep firm hold of your motto*. Let general principles govern; bear and forbear until the seventieth time seventh trial of patience has had its perfect work. But if after all any one will depart, let him depart; because it is better that it be so, rather than sacrifice broad and general principles for the accommodation of individuals. In all this trial of your faith and patience take firm hold of the following resolutions. 1. I will never be offended. 2. I will never have my own way. 3. Wherein I see that I am wrong, (and I will try to understand my errors,) I will without delay triumph over myself and enjoy the luxury of frankly and fully acknowledging my error. 4. I will never reply;—if any individual says an unadvised thing in ill humor by way of finding fault, I will pass it over for the time at least, if necessary take another opportunity to speak with him. 5. I will never write notes in reply to unkind notes, and never expose beyond the little circle who may be concerned *in loco*, any notes or letters written in an unkind, eriminating spirit. If an explanation is advisable, better spend days to gain the advantages of a *personal interview* than write a single line. Writing in reply is one of the thousand cases in which we are strongly tempted to do good in a bad way, and to make things right in the wrong way. Missionaries must learn to '*hold still*' until light is made to bear upon all sides of the

subject before them, and until time and patience have matured their judgment. A little haste may ruin themselves, and throw such barriers in the way of the cause as may not be removed for many years.

"Our experience and observation lead us to be very jealous lest teaching, preaching, or writing in English, should draw our attention from the natives or hinder us from giving our whole time and strength to the acquisition of the language, and preaching Christ in the markets and from house to house, as well as in our chapels. The great Head of the church has, we conceive, sent us to the *heathen*, and to them we have consecrated our *all*, not wishing to leave our work until we leave the world."

2. *Schools for the education of Chinese girls.* The following communication is from the pen of a Christian lady, who for a few years back has been engaged in educating Chinese girls. Brief as the paper is, it will not fail to direct attention to a subject, which hitherto has been almost entirely neglected. The character and condition of this part of our race in China are very imperfectly known to the people of Christendom. Could the females of Europe and America witness the universal degradation of their sex in 'the celestial empire,' proudly and impiously so styled, ways and means would speedily be devised to shed light on these benighted minds. We heartily recommend the following paragraphs to their perusal.

"It is desirable that the attention of Christian ladies should be directed in a greater degree to the females of China, to pray more earnestly to the Lord for them, and in every possible way to endeavor to teach them the knowledge of salvation by Jesus Christ. It is melancholy to view so large an empire given to idolatry. In attempts to turn it to Christ, female instruction should not be undervalued; females have a great influence both upon the morals and the politics of a nation. Youth are generally under the superintendence of the female sex. But how ill qualified is the Chinese woman for this or any moral duty! She is acquainted with no revelation from her Maker, as the standard of duty, and by which she can form her principles. She does not know the Redeemer who came to deliver from sin and from condemnation. A kind, heavenly Father is not the object of her faith and worship, but dumb idols which cannot help. She is under the influence of debasing fears and superstitions, and emphatically 'without God and without hope in the world.' I have witnessed companies of Chinese women collected together, but seldom for wise or benevolent purposes. I have visited sick beds and death beds; but those women were not acquainted with the consoling word and promises of God, to render the former more easy, or to enlighten the latter with a ray of hope for the future. Contrasted with them what comforts and consolation do Christian females possess!

"It is an important question, what can be done for the improvement of the circumstances of Chinese females in the present state of China Proper? There are systems of exclusion and seclusion there, which prevent at present much being actually attempted for their

improvement. Moreover the sex is generally and greatly despised. Very few females in China can either read or write.

"In a missionary station without China Proper, it has been pleasing to witness for some years the gradual decline of prejudice against female education. The first attempts to obtain girls for instruction were unsuccessful. At present there are several schools in which children are reading Christian books exclusively. The books taught are Dr. Milne's tract, a dialogue between two friends, one a convert to Christianity, and the other a heathen; and tracts by Mr. Collicie and Mr. Medhurst, containing chiefly statements of Christian doctrines. The chief result of these schools at present is a decline of prejudice in the minds of children and people. As yet no converting influence has been perceived; but the Lord will bless his word and instruction given out of it in due season.

"It is consoling and cheering, to the hearts of all who now labor for their good, resting on the sure word of promise, to anticipate the time when idolatry and the kingdom of Satan will be overthrown in China; when the system of seclusion will be done away, and when the Chinese female will bear her part in society, and be ready to devote her enlightened mind and her sanctified talents, to the glory of the Savior who has redeemed her.

"May God pour down upon his people a spirit of prayer on their behalf, and send laborers into this field, influenced by the love of Christ and wholly given up to his cause, not counting their lives dear unto them that they may advance it, and may Christian female instruction keep pace with all the other improvements of the age."

ART. V. *Literary intelligence. Foreign presses in China; poetry of the Chinese, &c.; contribution to an historical sketch of the Romanists at Macao; and the Anglochinese kalendar for 1834.*

1. *European presses in China.* With respect to the foreign presses in China, but few changes worthy of notice have taken place during the last twelve months. The honorable company's press continues in operation at Macao, being chiefly employed, we believe, with Mr. Medhurst's dictionary of the Fuhkeñ dialect. The Albion press, which was interdicted last June by Portuguese authority in Macao, has been removed to Canton, and is at present employed on a commercial guide. The oldest press in Canton, which has sent forth six volumes of the 'Register,' has not only maintained its own ground, but has united with itself that of the late 'Courier.' This latter paper was discontinued early last summer; and the 'Register,' since the commencement of the current year, has appeared every week, instead of semi-monthly as formerly. Our own establishment continues in *statu quo*, except some small additions to the fonts of types, which in Chinese words will enable us to mark the

intonations, &c. Thus in the course of the year five printing establishments have been reduced to four, one of which is in Macao, and three in Canton. There are also two lithographic presses in Canton; at Macao, and connected with the college of St. Joseph, there is also a Portuguese press, which is furnished with a font of Chinese movable types. From these presses several small publications have been issued during the year.

2. *On the poetry of the Chinese, (from the royal Asiatic transactions,) to which are added, translations and detached pieces.* By John Francis Davis, F. R. S. &c., president for the East India company in China. Macao, 1834. pp. 199, octavo.

In a prefatory note to this little volume, Mr. Davis says: "Several applications for the treatise on poetry, which could not be supplied in this country, led to the reprint (without publication,) of a limited number of copies: and the unusual facilities afforded by the possession of a font of Chinese types, occasioned some additions being made at the close of the original work." These consist of extracts from an unpublished journal of the embassy to Peking in 1816; extracts from the historical romance of the *San kwo* or three states; notes on homicides; and stanzas on the cave of Camoens.

3. *Contribution to an historical sketch of the Roman catholic church at Macao; and the domestic and foreign relations of Macao.* By A. L., Knt. Canton; 1834. pp. 53, duodecimo.

Both this and the work of Mr. Davis, we hope soon to bring more fully before the readers of the Repository. We regret that in both these cases only a 'limited' number of copies have been printed.

4. *The Anglochinese Kalendar for the year of the Christian era, 1834: corresponding to the year of the Chinese cycle era 4471, or the 31st year of the 75th cycle of sixty; being the 14th year of the reign of Taoukwang.* Printed at the Albion press, Canton, pp. 36. This work, the first of the kind ever printed in China, has appeared regularly for three successive years: the edition for 1832 was accompanied by a Companion; but the number of copies being small they were all soon disposed of, and none can now be obtained. To supply this deficiency the compiler has undertaken a 'Commercial Guide,' which will be published in the course of the summer and before the business of the ensuing season will commence.

ART. VI. *Journal of Occurrences. Visit of governor Zoo and others to the foreign factories; the hoppo's lady; new fooyuen; military reviews; the tall soldier; death of prisoners; remains of chancellor Le. Peking; recall of governor Le; death of a Burman ambassador.*

May 1st. In continuing this part of our work, we propose to arrange the local occurrences which come under our notice, in chronological order, and then

add the latest and most interesting items which appear in the gazettes, subjoining any other facts which come to our knowledge and are worthy of notice concerning China and the adjacent countries. Could such a record of events be made tolerably complete, it would aid our readers very much in their endeavors to acquire a correct knowledge of the present condition of the Chinese empire, and the neighboring countries.—The month has commenced with a quiet state of public affairs, and the season promising fair for the husbandman, than which nothing is more agreeable to the Chinese community. In some parts of the city there is much sickness, especially among the poor; and we hear that there have been a few cases of small-pox in neighboring villages. Vaccination at the hong merchants' public hall is continued as usual by Hequa. A report has been current to-day that governor Loo will visit the factory of the honorable company to-morrow.

Saturday, May 2d. Visit of the Governor, &c. Foreigners residing at Canton rarely have an opportunity of seeing the high provincial officers, and are the more desirous therefore of improving any such opportunity, when it does occur. The rulers of this land stand aloof, far above the common people, who seldom see their 'political fathers' except in state, and are then wont to look up to them with great awe and veneration. There has been only now and then a governor, or any other officer of high rank, who has deigned to visit the foreign factories. For several years no such visit has been paid, except that of Choo, the late fooyuen, who three years ago came to wreak his vengeance on the hong merchants and linguists, because they had allowed a few feet of earth to be added to the company's garden, without the express permission of the emperor.

Nine o'clock was the hour (according to rumor,) for the governor to make his appearance. Long before that time, the gate of the factory was thrown open, and a narrow strip of scarlet cloth hung over it, and two lictors stationed near to guard the entrance. All the members of the factory, except an individual or two, being absent from Canton, the hong merchants and linguists had made preparation for the reception of his excellency, and had fitted up the principal hall with chairs in the Chinese style, and in an adjoining room had spread a table in the European manner. All things being thus in readiness, a few vaporizing runners from the hoppo's office, whether by order or instigation of others we cannot tell, undertook to make themselves masters of the rooms of the factory, and rudely closed one door after another, asserting that no foreigner could be permitted to see the 'great men.' But they had already carried themselves too high, and the gentlemen of the factory with a better grace than humor, (which however was most pardonable and well befitting such an occasion,) soon directed them to their proper stations down stairs. All was now quiet till past 1 o'clock, when the sound of the gong and the cry of heralds, (not unlike the howling of dogs,) announced the approach of an officer. This was the tseangkeun, or general commandant of the city of Canton, a Tartar officer of high rank. He was borne by four men in a sedan, and was accompanied by a small retinue, consisting of servants, soldiers, and petty officers. These were all Tartars, and most of them were from the north of China. A son of Mars with a heavy gong (for no drum and fife are found here among the military,) led the van; next came two men with large bamboos, followed by four others bearing chains in their hands, and these by others with whips; then came two officers riding on ponies, and behind them was a kind of standard bearer carrying in his hands a *losan*, in shape resembling a parasol, but very high and broad; then followed other officers and soldiers, and close after them Hafingah, the general. Most of the company were unarmed; a few carried spears, and some had swords, most of which were wooden! As soon as the general reached the factory, he stepped from his sedan, and ascended to the hall. Being acquainted with one of the senior hong merchants, he called him upstairs and entered with him into brisk conversation, while waiting for the governor and the other officers.

At length a lieutenant-general arrived, and the hong merchant retired. Next came the hoppo, and shortly after another lieutenant-general. These three officers were also Tartars, as were most of their attendants. While waiting for the governor, they took their seats in the verandah, and sat opposite to each other, two against two, leaving the highest seat on the left vacant. No one sat in their presence, or spoke with them; they noticed no one, or any object except a camera obscura which stood near them. It was now near three o'clock, when the go-

vernor's approach was announced. Like all the others, he was borne in a sedan, carried by eight men, which was twice the number allowed to either of the others; and his whole train was nearly in the same proportion. When his excellency came in front of the factories, the soldiers which had preceded him opened to the right and left in two lines and knelt as he passed. From his sedan, he was carried in an open chair to the head of the stairs, where the hoppo stood waiting to receive him. This ceremony was performed on the part of the latter officer, by bending the knee and raising and extending both hands nearly in the attitude of supplication, while the governor but slightly bent the knee and extended both his hands to support and raise him up. Then, the governor leaning on the arm of a friend, they moved through the hall into the verandah, when the three military officers advanced, and each in his turn saluted his excellency much in the same way that the hoppo had done. The next point was to determine who should move first to the seats. They finally moved nearly all together; but when there, a more difficult question was to determine who should sit first and in the highest place. The governor insisted that the general, as all the others had declined, should occupy the left hand seat, the place of honor, and he himself be considered as the host. To this the Tartar yielded.

When finally seated, which was no very easy or speedy matter as each was careful not to incline faster than the others, they appeared unreserved, familiar, and talkative. The governor was rather tall and stout, but there was nothing to distinguish his face from that of any other Chinese. In the appearance of the general there was nothing Chinese; his face was narrow and thin, his nose aquiline, and his person tall and spare. The two lieutenants were fine portly looking men. But in the dimensions of his beard, and the appearance of having been well fed, no one present equaled the 'grand hoppo.' They were all aged, and the governor and general not less than sixty. They were rather plainly and very similarly dressed, in a dark flowered silk robe, worn over another which was longer and of a lighter blue. On the breast and back, was a brilliant piece of embroidery which was wrought into tigers and other national emblems indicative of dignity. Their caps were surmounted with buttons; those of the governor and general were of a bright red stone, the badge of the highest rank in China. Some of their caps were ornamented with a peacock's feather. The first thing that followed their being seated was a refreshment of birdsnests' soup, presented by one of the hong merchants. Then was exhibited a curious scene of washing faces. Tea and pipes followed; the governor all the time, making free use of his snuff-box. The party now rose and walked to the side of the verandah which faces the river, and the hoppo in right good humor pointed out to the others the breach which had been made in the garden by his worthy colleague Choo, in 1831. From the garden they turned their attention to the dining hall and took their seats around the table, much to the amusement of themselves and others. Their use of knives and forks, instead of 'chopsticks,' was not the most graceful; one took a slice of cake upon his fork, and not comprehending the advantages of a knife, held it up and nibbled it in true Knickerbocker style; another mistook his sancer for a plate and went on accordingly. But the repast was soon finished. They then walked to the large hall and took a look at the portraits of George the fourth and of lord Amherst, and forthwith descended the stairs, entered their sedans, and the visit ended.

Such were the chief particulars of the visit of these 'great men' to the foreign factories. All that we witnessed on the occasion did not serve in the least to heighten our ideas of the intelligence, enterprise, or energy of these high functionaries. There was nothing business like in their appearance or deportment, and the impression was left strong on the mind of many of the spectators that the official duties of these men must devolve chiefly on their servants. Enterprise and activity are qualities lightly esteemed in a Chinese officer, whose path of duty is so perfectly marked out before him that no scope is left for any high minded, public spirited, enterprising men; each and all of them, whatever may be their inclination or genius, must be contented to become mere imitators. It is sad indeed to think that twenty-six millions of human beings are under the authority of a man like him who now governs the two provinces of Kwangtung and Kwangse; for though a mild and well disposed person, yet what hope is there that he can or will reform the multifarious abuses in the lower offices throughout these provinces?

What hope is there that any attempts to enlighten the public mind, diffuse useful knowledge, or introduce any of the improvements of the age will meet the approbation and support of such a man? His opinion of foreigners was fully expressed last summer in a public document, wherein he declared that the "foreigners are naturally crafty and deceitful." That proclamation, like many others even more disgraceful, was sent forth to the people, to be read in their streets and their market places, thus sanctioning by the highest authority of the land save that at Peking, the scorn, the contempt, and the distrust which too many of the natives of Canton have long cherished towards foreigners.

Monday, 4th. The hoppo's lady. It has been rumored to-day that the hoppo's lady came yesterday incognito to see the foreign factories. At what hour or from what point her ladyship took her view we do not know. Probably she did not enter the factories, for such a step would at once have given notoriety to the visit, and attracted crowds of the populace. Such visits are few and far between. We know one instance, in which a lady of some distinction, two or three years ago, paid a visit to the factories: she was from the north on a visit to Canton: accompanied by a female friend, and two or three female servants, she set out in her sedan, reached the door of the factory, ascended the stairs, entered the sitting room, examined its furniture, (particularly its mirrors, tables, and sideboard,) and then after seating herself for a few moments on one of the sofas, descended the stairs and retired in the same manner that she came. She had small feet, (so says our informant,) was well habited, and appeared easy and genteel in her manners.

Friday, 9th. Ke, the new fooyuen. Late last evening it was reported here that Kekung, the new fooyuen had arrived in the vicinity of the Fah te (Hwa te) and would make his entrance into the provincial city to-day. His boat passed the factories about noon, and at 2 o'clock 'he ascended the shore' under a salute of three guns, and was received by the governor, the general commandant, and other officers; with the usual honors due to his rank. For four years, Ke has held the office of fooyuen in the province of Kwangse, and has come hither with a good reputation for probity and firmness; he is about sixty years of age; has long been employed in the service of the government; and at one time held the office of censor in Peking. He is a native of the province of Shanse.

Monday, 12th. On receiving the seals of his office, three days ago, Kekung the fooyuen entered immediately upon the duties of his new station. Yesterday, he received the congratulations of the inferior local officers and of the principal native merchants of Canton, and went in person to pay his respects to the gods of his country. His idolatry is set forth in very plain terms in the Canton court circular of yesterday. We give a short extract that our readers may judge of it for themselves. "The fooyuen went out early in the morning and repaired to the holy temple of Confucius; to the temple of the military god, Kwanfootsze; to the temple of the divine moralist Wanhang; to the temple of the dragon king, the god of the sea; to the temple of teñ how, 'heaven's queen;' to the temple of the god of the city, chinghwang; to the temple of the god of the wind; to the temple of the god of fire: on the altars of each of which he burned incense." Such is the announcement in the court circular.

From having thus visited eight temples in one morning, and propitiated the gods of peace and war; of the land and the sea; of the wind and the fire, he wishes, it would appear, to be considered a religious man. He worshiped his deceased fellow creatures, men and women; but, in Canton, no! not in all China, could he find an altar to the God that made him; the Creator of the universe. Yet the Chinese are a sagacious, wise people enough, in this world's affairs; and he of whom we now speak is not one of the ignorant vulgar, but a Chinese philosopher and magistrate of the land. This is "natural religion." But is this so rational and excellent as to make "revealed religion" unnecessary? Say, ye deists, who rob the Bible, and falsely call the knowledge thence derived your own.

Monday, 19th. Military reviews. Governor Loo set out this evening on a tour for the purpose of inspecting the imperial troops in the northern departments of this province near the Meiling; from hence he expects to go to Shaonking. The fooyuen and other officers came and took leave of him at Teentsze Matow, the landing place, where his excellency embarked a little before sunset. The boat prepared for his reception was plain, but neatly fitted up and ornamented.

with various insignia of his rank and office. The number of officers, which composed his retinue, was small, being no more than six, exclusive of those who belonged to his domestic establishment. It is expected that he will be absent several weeks and visit Macao before his return to Canton.

In the Chinese government there is a great deal of visiting officially. Officers frequently assemble and proceed from place to place in state, which keeps them perpetually before the people. This morning his excellency rose at an early hour as usual, and in order to be in readiness for his tour, proceeded immediately to the fooyuen's; joined in the trial of five men for robbery; sentenced them to immediate death; requested the death warrant, received it, and cut off the men's heads before breakfast. Of these five human beings, whose lives were thus destroyed by the law, no more notice is taken in the court circular than if they had been dogs.

The tall soldier. A military officer from one of the most eastern departments of this province recently arrived in this city, and brought with him a soldier seven chih (or cubits) high. The chih is 14½ English inches. Governor Loo having heard of *Woo Keuntse*, (this is the name of the soldier,) ordered him yesterday to come to his palace; he did so; and his excellency gave him a button for his cap, two pieces of cloth, and ten dollars in money: he gave the same sum likewise to the patsung, or sublieutenant, who brought the soldier to the city.—This item of intelligence is taken from one of the slips of red paper which are circulated with the Canton court circular, or yuenpaou. The following fact is also from the same source, and was received at the same time with the preceding.

Death of prisoners. It is reported that of five hundred banditti in the prisons in Nanshaou, three hundred have recently sickened and died. Nanshaou includes the departments of Nanheung and Shaouchow in the northern part of this province.

Thursday 22d. *The remains of chancellor Le.* The ling kew or remains of the late literary chancellor of Canton, who hanged himself a few months ago, were carried out of the city and sent on their way to his native district in the province of Kweichow. They were attended by the fooyuen, who accompanied them beyond the eastern gate, to do them honor. It is strange that the materialists of China employ the words *ling kew*, an encoffined soul or spirit, to denote the mortal remains of a human being.

PEKING.—The death of a Burman envoy at the court of Taoukwang; the recall of the late governor Le and his associate Lew Yungking from banishment; and the death of the late third minister Footseun, who died aged 86, are the most interesting items of news which we have to notice in the gazettes. It is conjectured by some Chinese in Canton that Le will be again placed in authority.

Death of the Burman envoy. It is a law of China, that official people shall always quote the law according to which they act; in pursuance of which the lepoo or board of rites and propriety say, it is their duty to report the event and solicit the imperial compassion. It devolves on the board of public works to provide a coffin. The board of revenue must give a piece of red satin and two pieces of white cloth, five cubits long. The nuykō or privy council must determine on the form of sacrificial prayer. The sacrificial utensils must be provided from the Kwangluh temple. The incense and candles, and paper offerings must be supplied from the Taeching temple. And from the Hungloo temple one officer must be deputed to read the sacrificial prayer, and another be sent to the envoy's dwelling to offer sacrifice. This is the law or rule when a waekwō kungsze, 'foreign nation's tributary envoy,' dies at Peking.

The name of the deceased was *Neñnewaykungnayata*. Into how many parts this long name should be divided; or whether divided at all, the Chinese characters do not indicate. He was third commissioner. His two seniors do not wish to carry his remains back to Burmah and therefore the board ask the emperor whether he may be interred in a piece of ground belonging to the Mohammedan post house outside the Cheouyang gate, and whether they may give to the funeral 300 taels of silver, as the late emperor Keäking did to that of a Cochinchinese ambassador, who died at Peking; and a Siamese envoy who died at Canton. The principal Burman envoy's name is Meimayatsakeosing.



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